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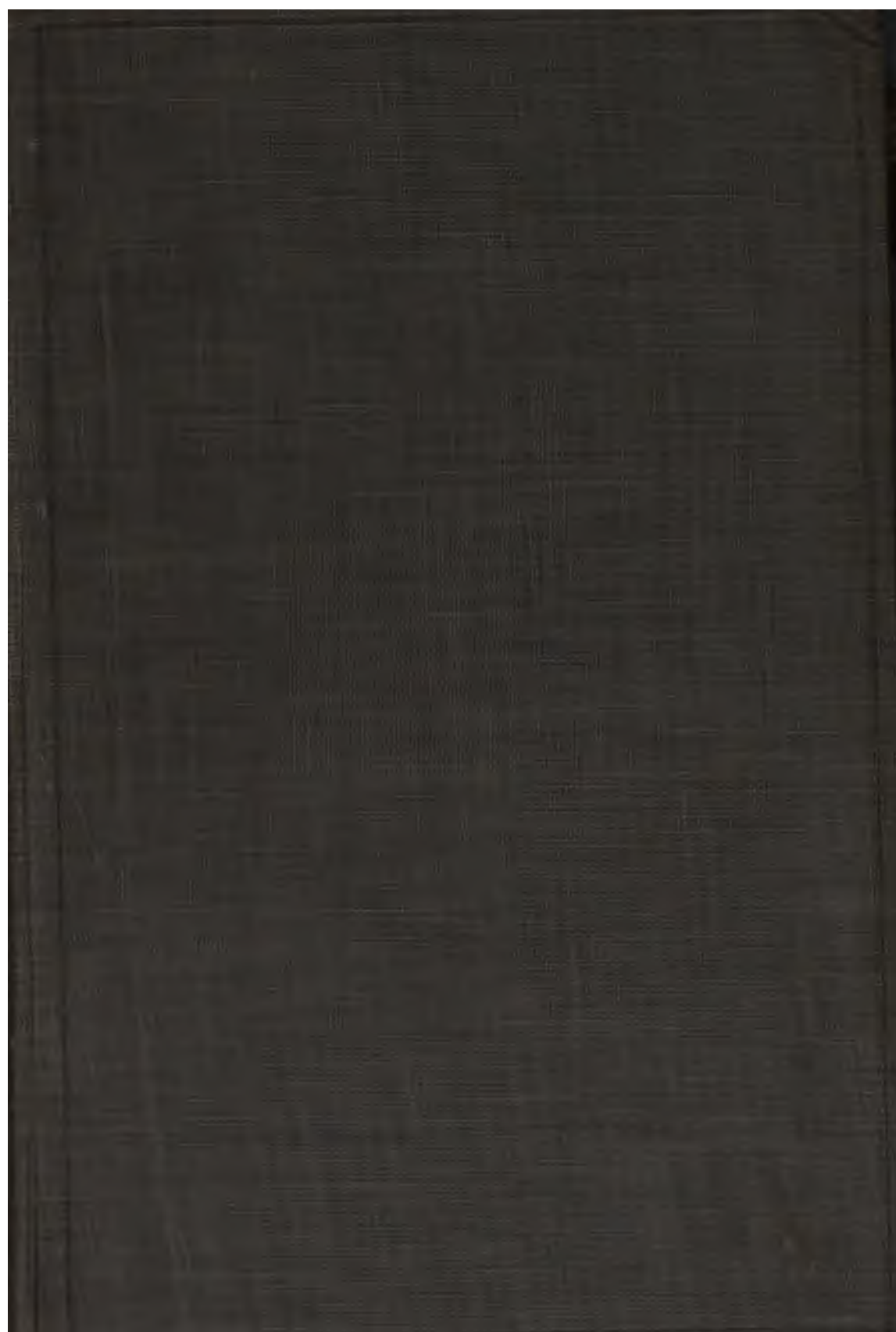
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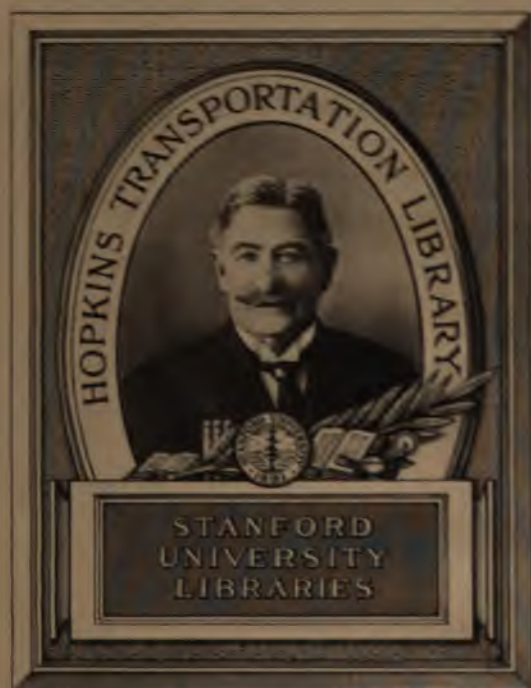
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**THE DIARIES OF EDWARD PEASE**







*Edward Pease*

THE DIARIES

# WORD PHASE

BY ALFRED R. GENSE, B.A.

REVISED

ALFRED R. GENSE, B.A.

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A



Edward Pomeroy



THE DIARIES  
OF  
EDWARD PEASE

THE FATHER OF ENGLISH RAILWAYS

EDITED BY  
SIR ALFRED E. PEASE, BART.

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W. H. & A. S. HEADLEY

I dedicate this volume to my eldest son  
EDWARD PEASE born 1880  
the senior representative in the latest generation  
of the descendants of my great-grandfather  
EDWARD PEASE born 1767

*Integer vitae scelerisque purus  
non eget Mauris jaculis neque arcu  
nec venenatis gravida sagittis,  
Fusce pharetra,  
sive per Syrtes iter aestuosas*

\* \* \* \* \*

ALFRED EDWARD PEASE  
Pinchinthorpe  
1907

the singular system he supported and defended, is in the opinion of his descendants faithfully accomplished. Quakerism must be judged by its fruits. It is not for me to say whether its professors did their share towards alleviating the lot of suffering humanity, increasing the true happiness and virtue of mankind, and diminishing hatred and strife. If the verdict be in its favour, it may induce a course of reflection, leading some of my readers to find that this faith, divested of human imperfections, is anything but contemptible, and its old professors, not altogether ridiculous.

In the quoted passages throughout this volume the original spelling, as well as the old fashioned indiscriminate use of capital letters, has been generally adhered to. In the original diaries the date headings are printed and this explains the absence of the Quaker names of months and days in the extracts from the Journals. This is my reply to the otherwise reasonable criticism made by one who knew Edward Pease: "It would have set the good old man's teeth on edge to see 'Sunday 25th February' in his Journal."

Messrs. Headley Brothers have given me every assistance, and my grateful acknowledgment is especially due to the firm's Literary Manager, Mr. S. Graveson, who has, at all times and in the kindest manner, given me the advantage of his advice and experience.

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## QUAKERISM.

**A**S the following pages deal with the lives of men and women belonging to a peculiar religious body, who passed through this world with a standard of spiritual perfection ever before them, Religion must claim a large share of the attention of the reader.

It seems necessary, at the outset, to give some general idea of the principles upon which the Quakers based not only their religion and worship, but regulated their conduct. Besides, the object, in all the labour my task has imposed, has not been merely to interest posterity in the lives of those who have gone, and preserve family records from oblivion, but through those lives to discover, to any who are in need of it, a foundation of rock upon which their forefathers built, against and around which the storms of doubt and the tempests of theological controversies beat and rage in vain.

The ultimate destiny of our individualities—our spirits, our souls—must ever be the most vital, however secret, concern of our existence. Any contribution from the experience of others that may tend to save the hearts of men from the torments of wondering fears and doubts, or of losing themselves in the labyrinths of contending creeds, and which can encourage in mankind a faith and hope that no Bible criticism, no philosophies, no human logic, and no scientific discoveries impair, is of some service to humanity.

It is because I believe the central principles of the Society of Friends contain the touchstone in contact

with which all turns to gold, and that, with all their mistakes and eccentricities, the early Quakers proclaimed a secret known to, or guessed by, others beside themselves in many ages of the world, that I have devoted my time to give an account\* of bygone generations of my family, which is also something of an Apology.

Such fragments of family history as are here put together I hope may contain evidence of how pure Christianity can be practised, and of the truth and fruits of Friends' principles. If they indicate, at the same time, the mistaken limits set up in applying these principles, and where the conception of their meaning was at fault, this part of my object will be equally served.

From a mere hereditary point of view, few have a superior title to speak of Quakerism: my ancestry for 200 years, at least, being on male and female sides purely Quaker;† but few within the Society have less of right and authority to put forward an exposition of its Doctrines and Practice, and I here warn the reader that I alone am responsible for this attempt at one, and that the statements are my own views and impressions, however authoritative some of the sources may be from which they are derived.

I claim for the Truth, as the Quakers term their creed, that it gives the answer to those who dare in unflinching self-examination, and to those who dare not, "Prove all things," and ask the questions of their souls: Is there a God? What is God? What is His will? Can my reason, my intelligence, my whole being truly believe in Christianity? Is the Bible true? Have we immortal souls? What

\* This volume is one of a projected series.

† Pease and Coldwell, Pease and Coates, Pease and Richardson, Pease and Whitwell, Pease and Gurney, Pease and Fox, are the last six generations.

must I and mine and the world do to be saved? Is there a Hereafter, and what is it?

To me it appears that, in general, professors of Christianity have no realisation of the religion they profess. The religion in vogue in most Christian Churches is one that fills the soul with doubts and superstitions, false fears, false hopes, and, reduced to its naked meaning, is so terrible that no one who really believed it and realised its meaning could spend a happy hour upon this earth. To me it seems that this kind of Christianity is losing its hold on England. To *truly* believe what intelligence and heart cannot respond to is an impossibility. I must have a religion, if I have any, that does not contradict what I know are the deepest, purest, and best sentiments of justice, mercy and love I find within me, and which I reverently believe are part of the Divine Spirit. I find that rather than search for the truth, or fearlessly examine the humanly devised and painted picture of Christianity, the back is turned and the soul commanded to accept what it can only pretend to believe. This pretence is often misnamed "faith."

Quakerism at least divests religion from all outward and material phenomena, from all anthropomorphising of the Deity, and brings forth something more than a theory, which philosophers or ecclesiastics may gainsay, but cannot disprove, and which commends itself to the open soul as to the open mind.

First, then, Quakerism does not unequivocally demand that the Christian must believe that God is a Being in the likeness of man, a gigantic Creator sitting in the skies, who once upon a time in space called into existence infinite numbers of celestial bodies just to light this infinitely little world, and then proceeded with this world's making and history as told in the Bible at His dictation and out of His "mouth."

It is not imperative on the Quaker to believe that God has a "mouth" or spoke with a "voice," or that He showed His "body" to Moses, or that He planned and fixed our individual destinies. The Quaker can, without any loosening of his faith, refuse to say "I believe the Bible to be the Word of God," though he could never say "The Bible does not contain the Word of God."\* He may believe it to be written with poor human hands and by fallible men, but he will believe that his own share of the Divine Spirit within him can testify as to what is declared by the Spirit of God in the Scriptures, and that in Divine ordering the Scriptures were written for our guidance and edification, and that they contain evidence of inspiration. Quakers, however, do not limit inspiration to the writers of the Bible. I think they would claim all good words, thoughts and deeds as inspired.

The Quaker rejects man-made doctrines. The creeds of churches, theories about the Trinity and Sacraments and apostolic succession are little to him, and he need not trouble himself with attempts to understand the mystery of the Incarnation or vex himself by debating whether when God became man, there were two gods, or about the puzzle of three Persons in the Godhead. He cannot or need not think that an all-powerful and omniscient Being who sees the future, allowed man to fall when He could have prevented it, permitted countless millions to go to eternal suffering, and then to assuage His own anger with the creatures whom, by a mere exercise of volition, He might have at any moment in His omnipotence, have rendered free from sin, suffering or sorrow, voluntarily sent His Son and permitted

\* According to the Quaker profession, Christ is the Word of God, and "The Father, The Word, and the Holy Spirit are one, in divine being inseparable."

Him to be murdered with every circumstance of cruelty and torture in order that He might be less angry with the wretched beings He had called into existence.

The miraculous does not strain the Quaker faith, for we live in a universe of miracles, from the incomprehensible mystery of the miracles of small things such as the springing of the seed in the earth to a plant or a tree and the life histories of all creatures, to the vast systems of the heavenly bodies. But new miracles are not required to prove the existence of a Power that he feels within himself and perceives without himself.

It is true that at various times the leaders of the Society of Friends have attempted to reduce their faith to writing. As early as 1693 (*vide* Sewel's *History*) this was attempted, and again as late as the last century—but no credo of this sort has been exacted as a religious test of members of the Society. To deny and to assert the contrary of the doctrines laid down in such declarations of faith would probably unfit an individual for membership. Among the men most honest with themselves there may, I believe must be, doubts where beliefs are expressed in words and reduced to writing. The Quaker creed or rather its basis can be put very simply :—God is a *Spirit*, His Kingdom is *spiritual*, God (a spirit) is omnipresent, this spirit embraces every quality of goodness, to every man is given the spirit of God, and that the communication between the Spirit in man and God is a reality, that His Spirit is a witness in the hearts of men, and to hear this witness we must turn within and need to be still. When once the full meaning of this is grasped there is no difficulty in conceiving the Perfect Man, incarnate spirit of God, and our spirits, if we listen, will tell us surely the teaching and the life of Christ to be

Divine—and that in Him God has revealed Himself to man. I know the difficulty of accepting absolutely the New Testament accounts of the Conception, the Resurrection, and the Ascension. The last perhaps is the highest trial of faith, being from a human point of view the most stupendous event, and yet supported by so brief a Scriptural notice and by no evidence outside. The man who can say he truly and honestly believes in the bodily and material Resurrection and Ascension of Christ is saved from the trembling wonder and speculation in regard to the rising of the dead and ultimate destiny. But on the evidence producible no impartial court could bring in “proved.”

The attitude of Friends to the doctrine of the Trinity is difficult to define. It probably will not be unfair to them to say it is in their opinion a human device to express what is as inexpressible as it is incomprehensible.\* The following note which I found among Edward Pease’s papers, possibly states generally the feeling of Friends on the subject :—

“Whilst I love to contemplate the Deity under the three-fold character in which, for the benefit of poor lost and sinful man, he has condescended to reveal Himself in the Holy Scriptures, I seem in the secret of my heart the most profoundly to adore Him, as an infinite and incomprehensible *Unity*—an ineffable and unapproachable *glory*—an unutterable and incommunicable *name*—‘*I am* that *I am*,’ said the Lord to His servant Moses—nor can we ‘by searching, find out the Almighty to perfection.’  
“JONATHAN HUTCHINSON.†  
“*London, 5th mo., 26th, 1831.*”

I shall now try to show, in very light outline, how Friends have presented their case and defended their

\* “He that goes about to speak of and to understand the Trinity and does it by words and names of man’s invention, he will talk he knows not what.”—*Jeremy Taylor*.

† Jonathan Hutchinson, of Gedney.



principles as Christians : and then how their religion and principles affected their conduct.

The reader must bear in mind that the religion of Quakers is based on what they accept as Truth, that no man knoweth the things of God but through the Spirit of God that is in him, just as no man knoweth the things of man save through the spirit of man. This leads us to their doctrine of Universal Light.

When Christ said " If ye were blind ye should have no sin," He said what our pure conception of justice assents to. In the first chapter of the Epistle to the Romans the Gentiles were condemned on the ground that some knowledge of Divine Truth was theirs—the whole reasoning of the Apostle rests on the assumption that they were guilty because they sinned against the *inward* and *universal light*,—God " had showed it unto them," partly by imprinting this knowledge of Himself on the hearts of all men, and partly by His open book of all creation. That the light is universal is the consequent argument of " *all* have sinned," for " where no law is there is no transgression," and it must follow if " all have sinned " all have some knowledge of the law. The so called heathen by this law feels condemned when he lies, cheats, steals, and murders. The perceptions of right and wrong come neither from reason nor education, but are native and immediate, and as Plutarch said, never permit the soul to be destitute of an interior guide. Socrates describes it as the voice which " has followed him ever since he was a child." This conscience may become dim and degraded and dislodged from supremacy or deluded by superstition and imaginations, and so may decide good actions as bad and bad actions to be good. The voice of conscience neglected grows fainter and fainter. A Quaker believes that Christ gave Himself " a ransom for *all*," and that the spirit of God " lighteth *every*

*man* that cometh into the world," and that "in every nation he that feareth God and worketh righteousness is accepted of Him."\*

For the promotion of union and brotherhood among Christians the Quaker holds that all men should abstain from harsh judgments, and that all classes influenced by the Holy Spirit more than by the traditions and opinions of men must be in fundamental unity. Whilst abstaining from accusing and condemning others, the true Quaker desires to "prove all things," and then to "hold fast to that which is good."

The Quaker believes that God can be acceptably and profitably worshipped without the intervention of a single typical ceremony, and without the aid of any human ministry; that the work of the Holy Spirit is direct and perceptible in the soul, and if the inward guide is faithfully obeyed and closely followed it will conduct us into true virtue and happiness; that there is no condemnation for those "who walk not after the flesh but after the Spirit"; and that "as many as are led by the Spirit of God they are the sons of God." Many other passages of Scripture support the theory of the perceptible guidance, and that the inward light reveals man's iniquities and his proneness to evil, and must render him humble, lead him to self-denial, and to taking up his Cross. The truth is perceptible to those who retain their mind in calmness, and who are still and wait for the leading of the Spirit of God, and keep themselves abstracted from the world.

The Quakers claim to found their faith on Gospel principles and their discipline on Gospel rules—as the best and surest outward guide provided. Quakers also reject terms such as "original sin," "the Trinity,"

\* See "Observations on the Distinguishing Views and Practices of the Society of Friends," by Joseph John Gurney.

“Sacrament,” and many other expressions adopted by other Christians not found in the Scriptures. Man is born with proclivities to sin, but he is not regarded as chargeable with uncommitted sin. Man sins and nothing he can do can undo the past; the sacrifice of Christ proves what the love of God can do, and the possibility of redemption and forgiveness. The Spirit of God can purify and make man in future able to resist sin. One of the peculiarities of this Quaker theory of the Redemption is that it is given purely from the love of God, and His forbearance, and not as a sacrifice or murder to appease an angry Divinity; and that any such theory is at variance with the voluntary nature of Christ's sacrifice, who *made Himself* of no reputation, who *humbled Himself* and became obedient unto death. Friends believe in spiritual perfection and that “whosoever is born of God doth not commit sin,” and rather oppose the idea of sudden conversion, and favour the view of the new birth being a progress and growth. As to Predestination, the Friends' view, I take it, is that if predestination were conceivable, the mission of Christ was useless and ineffectual, and He certainly gave no colour of countenance to such a theory, which offends against such feelings of justice and mercy as we are endowed with.

As to Immortality, the Quaker, I think, would claim that the Light within him points most surely to it, and as to what the future life may be, no heart can conceive it; speculation is therefore vain and idle. To see the rule and the daily illustration that death is the door to life, that unless the dead grain of seed fall into the ground it is alone, but that buried it springs into a larger and fuller existence, is sufficient. To believe that following the Guide, man is on the only path to eternal bliss is enough. What gifts limitless Love and infinite Compassion may have in store, or

what the requirements of perfect justice may be, we cannot know. But those who trust the Spirit of God in Life can trust Him in the hour of Death, and such die in peace and often in a sure and certain hope. Through all the trials of time, in the mysteries of pain, in the apparent inequalities of suffering and the anguish of innocent and helpless creatures, we have to believe in some way or other perfection can only be attained through suffering, and that in the end there is a glory so sublime that all this is nothing, and the sufferer would oft repeat the experience rather than lose the reward.

Whilst the world outside may find it impossible to prove scientifically or philosophically the fact of immortality, and is driven either to agnosticism or to a blind faith, and a blind acceptance of Authority, in this, and all else, the Quaker looks for the proof within himself by the Light within, and believes that the things of God knoweth no man but by the Spirit of God within him. On the earth, in the universe, man may grope outside in vain to find the Kingdom of Heaven, for it is within him.

As for the rules of life, sufficient is revealed: they are summed up in love toward God and love to our neighbour. The 5th chapter of Matthew, when understood, learnt, and its lessons put into practice, will turn men into Christians. The blessings are for the poor in spirit, the afflicted, the meek, the hungry souls, the merciful, the pure in heart, the peacemakers, the persecuted. The danger is for unreasonable anger, for the unforgiving, the implacable. Sins are of the heart as well as in deed. Swearing is forbidden and resistance and vengeance, and the refusal of charity. Enemies are to be loved, those who hate you are to be served, and the standard of perfection is the perfection of God.

The spirituality of the religion of Quakers is applicable to all creation. The creation of the universe or its existence is due to the principle we call life or vital energy, that is the Spirit of God, which, in Bible phrase, moved upon the face of the waters. In man is placed a portion of this Spirit, and this is the basis of the Doctrine of the Inward Light. As to mysteries of the animal kingdom, and other miracles of what we term creation and life, we know little, but we are conscious that we at least are charged with a responsibility, and we cannot be sure that no spark of this Divine spirit reaches the animal or other creations. Untrue to this responsibility mankind is found out of harmony with the divine element in his nature. Christ is the one example of perfect harmony with the Divine. Perfect God, as man, is the means by which we are taught how perfection may be attained and Paradise regained. The Inward Light or "Word" was made flesh and dwelt among us.

As regards the Scriptures much can be said that must exact an acknowledgment that they are of no ordinary origin, but their divinity can only be proved by the divinity in man, and the response of his spirit. Knowledge I can gain from the Bible, but it is only my spirit that can adapt it to its own needs, and find the Great Spirit bearing witness with my own spirit. Thus theology and knowledge have no relation to the spiritual life. Even Luther declared the Scriptures are not to be understood but by the same spirit by which they were written. Reason is of no avail against spiritual facts. That it is a spiritual fact that our consciences are spiritually convinced by the spiritual interpretation of the Scriptures cannot be gainsaid. According to the Quaker theory a spiritual guide is within us prompting to all that is good and repressing all that is evil, and opening the

spiritual eye to see the Spirit of God in all nature. Thus Friends do not place the Bible as the principal foundation of their religion, nor yet the first adequate rule of faith and manners (Robert Barclay). The Spirit of God reaches all mankind, the Bible only those who have it and can read or hear it. The Scriptures are neither perfect nor free from error. Opinions differ in different epochs as to which are canonical—but the spiritual sense distinguishes between the true and the false. In Barclay's words, "a sufficiently clear testimony is left to all the essentials of the Christian faith" in the Bible.

Quakers have been charged with making much of the Spirit and little of Christ. Nothing could be more mistaken; they adore Him in His capacity as the Human Example and a Man, but regarding Him as the Spirit of God or God the Spirit, they place him on the highest pedestal the human heart can conceive. It is true that they dwell less than other Christians on the mysteries of His birth, of His carnal condition, and more on His spiritual mission. The human body of Christ, which was temporal, is less to them than the Spirit of Christ, which lives in each heart not closed to Him. Christ is the Quakers' only Mediator, and they have neither Pope nor priest standing as middle man to interrupt direct access to God.

*Ministry.* Friends own no priesthood except the One High Priest, accepting the abolition of human intermediary offices, rites and ceremonies, declared in the Epistle to the Hebrews. It is also a direct consequence of the spiritual basis on which their religion is founded. *They deny emphatically the possibility of the Spiritual gifts of God being communicated by human and material means and by human mediation to the soul of man.* No amount of theological training

nor human qualifications qualify for ministry. Their ministers must be of the "true tabernacle, which the Lord hath pitched and not man." The logical consequence is that there is no sex limit to the call of the Spirit, which is given to all. The objection raised to women acting as ministers, founded on "Let your women keep silence in the Churches, for it is not permitted unto them to *speak*," is brushed aside, the word translated speak meaning "talk" and "converse" and not "preach," and St. Paul gives them rules to conform to, when they prophesy or pray, which is a confirmation of the contention.

The fitness of a Friend to be considered a Minister is decided by the opinion of Elders, as to the evidence of truth and inspiration in the tenor of the ministry offered. The Monthly Meeting, on receiving the report of the elders, if satisfied, simply acknowledges the Friend as a Minister. Certificates are issued from Monthly Meetings to Ministers, which set them free to preach and visit outside the bounds of their own Quarterly Meetings and in foreign parts. These are in fact passports giving them the *entrée* into other Meetings and introducing them to the consideration and attention of members of the Society—and prevent unauthorised persons imposing on Friends.

*Elders.* The office of Elder is a very important one. In theory Elders are selected by joint committees of the Monthly and Quarterly Meetings, and the members of such committees are selected as far as possible from persons of blameless lives and of clear spiritual discernment. The duty of Elders is to watch and advise on all questions of ministry, but they can make no rules nor dictate any article of faith. All these matters must be left to the authority of the representatives of the whole church in Yearly Meeting assembled.



*Worship.* Must be spiritual and in truth—no human forms or rites or set prayers are recognised—"in truth" meaning that the worship must be the act of a true disposition to worship. In theory no thought before entering meeting as to what they are to say should be taken by ministers. The spiritual faculty must conceive in a state of mental calm, disembarrassed from all human imaginations. In prayer the Minister kneels, the congregation stands and men uncover. The Minister alone need uncover when he stands up to preach. It may often happen, with Ministers present, that the entire period of worship is passed in silence. Friends believe in the sublimity of silent worship, that the best prayers transcend all power of words, and do not consist in bent knees and prostrations of the body or lip service, but in the lifting of the soul towards God. The best devotion is secret and silent, and "recollection" the best exercise towards it. The singing of hymns and psalms is not countenanced, because no act of religion can take place in truth unless the Spirit influences the utterance and unless the words used are true and honest to the heart of each who uses them. And when there is attention to airs, time and harmony there cannot be full and pure oblation of the Spirit. To consider that human noises and modulations of voice can please the Deity is to anthropomorphise Him and make Him with ears of flesh sensible to carnal delights. The psalm or hymn may be the true spiritual prayer of the psalmist or the divine, but is not from others who are not in that particular disposition of mind. In theory they regard not times and seasons, Sabbaths, and the new moons, Feasts and Holy Days. These things are man appointed, and devotion cannot be appointed by man for stated times or days. Sunday is neither more holy nor more proper for worship than any other day. Every



day is the Lord's day. The first day in the week is chosen for public worship, for no other reason than that the Apostles chose it for their assembling with their followers. But meetings are held on week days as well. Those typical ceremonies regarded by other bodies of Christians as essential rites and sacraments, are not accepted by Quakers. Following the Founder of Christianity, and the teaching of the Apostle to the Hebrews, the ceremonial of religion is abolished with the advent of a new covenant. "Baptism" and "the Lord's Supper" are by most churches considered essential rites, and one or both indispensable to salvation. Friends regard them both as out of harmony with the spirituality of religion, for they are formal and ceremonial and typical, the very kind of religion that Christ abolished, for they maintain, when Christ came and died, the sacrificial type was fulfilled. St. Paul remonstrated with the Colossians, "Why . . . are ye subject to ordinances?" Baptism is a survival of the Jewish typical ablutions; the Lord's Supper of the sacrificial rites. When I have talked with Mohammedans and other religious persons unprejudiced by anything near my own associations, I have at times, when divested for a moment of preconceived opinions, been able to see clearly something of the horror with which they regard the incorporation of a cannibal idea into the worship of the Spirit of the Universe.

The baptism of proselytes was, it is believed, used as a sign among the Jews. It was a rite of purification. When John baptised it was no strange innovation. When later the Apostles baptised converts to Jesus it was in conformity with the Jewish practice. The Lord's Supper was eaten with the bread broken and wine poured out according to the Jewish observance of the Passover.

As regards the interpretation of certain passages which are used from the New Testament in support of the continued use of these typical ceremonies, Friends judge by a spiritual interpretation rather than a literal.

To found baptism as an order of Christ's on the words addressed to Nicodemus, "Except a man be born of *water* and of the Spirit, he cannot enter into the Kingdom of God," seems at variance with the system of Christianity, besides placing a great weight on a solitary and obscure expression. Friends take this baptism in a spiritual sense as signifying converted and cleansed by the Spirit of God, and feel justified in doing so when they examine such expressions as "baptise with the Holy Ghost and with *fire*." Why take the "*born again*" figuratively and the "*baptism*" literally? How is it that St. Paul declares he had no commission to baptise? I leave, however, the discussion of these questions for the reader to follow in other books, beyond referring him to the following notes I found among my father's papers after his death:—

When a child of mine thinks it would conduce to his or her spiritual growth or comfort to be baptised, perhaps the first feeling that it calls forth in my mind is one of injured family pride. For 200 years or more all my ancestors have lived and died in the faith of Christ, and many, if not all, in perfect peace, and not one has been baptised.

Putting this feeling to one side, I would ask, "What is to be gained by this ceremony?"

Is it an outward and visible sign of being a member of Christ's Church?

I would reply, "It can be no such sign, for there are thousands baptised who it is notorious are not members of Christ's Church on earth."

The outward signs of being members of Christ's Church are the ornaments of "a meek and quiet spirit," of using the

talents given in His fear and to His glory, and not in an act that can only be performed once in a lifetime.

Baptism was no doubt the sign by which the nations living around the Jews acknowledged their worship of the One true God. In this sense it was used by the Apostles.

Christ never baptised.

Paul the Great Apostle to the Gentiles tells us Christ gave him no commission to baptise.

There is one Lord, one faith, *one baptism*.

That baptism is the baptism of the Holy Ghost.

Without that baptism water baptism is powerless. With it water baptism is useless and needless! Then why use water baptism?

How are you to be baptised? As in the Church of England? A few drops of water on your face! Is that the essential acknowledgment of your Christianity? Or by total immersion as amongst the Baptists? The latter is perhaps the truer and more complete emblem of purification—yet how few adopt it.

Who is to baptise you? The man made a priest by the Bishop's hands?

The man sent there by the Wesleyan Conference?

The man selected by the Independent Congregation?

Which of these rather than any other has the power of God to subject you to a rite by which you confess your acknowledgment of Christ's Kingdom?

But after all, Christ's Kingdom, Christ's Church, is not set up in meats and drinks and divers ordinances. It is a *spiritual* Kingdom. They that belong to it have their *hearts* purified. It is no longer a dispensation of symbols but of Christ in man, Christ's spirit being in men teaching them—leading them to a likeness with Himself.

If you once admit the need or even comfort of an outward sign, where is it to end? In praying before an outward and visible Cross? You at once admit that Christ's Kingdom is not a spiritual Kingdom but a Kingdom of signs and symbols to some extent. You lower the standard. You degrade Christianity. It seems to me that those who think there is comfort in the signs are very apt to lose hold of the comfort

there is in the daily realisation that He hath loved us and washed us from our sins in His blood. That thus washed we are safe. No symbol will alter our position in the least. Then why use a symbol, when even as such it is useless, when the reality is within reach.

The following, taken from Joseph John Gurney, will explain the position of Friends to the Lord's Supper :—

The words used by Our Lord on this solemn occasion afford no more evidence that the bread which He brake was *itself* His body than they do that the cup which He held in His hand was *itself* the New Testament in His blood. It was an actual meal, and when the earliest Christians partook of the Lord's Supper, there was no mystery in the observance.

And he shows how it was a social repast at which they simply remembered the dying of their Lord.

The Scriptures do not appear to afford us any sufficient proof that the command on which this custom was founded was intended for the whole Church of Christ in all ages, any more than our Lord's injunction to His disciples to wash one another's feet.

But no sooner was this practice changed from its original simple character, employed as a part of the public worship of God, and converted into a purely ceremonial rite, than the state of the case was entirely altered. The great principle that God is to be worshipped in spirit and in truth was infringed . . . a return took place to the old legal system of *forms* and *shadows*.

It is probably in consequence of this change—the invention and contrivance of man—that an ordinance of which the sole purpose was the thankful remembrance of the death of Jesus, has been abused to an astonishing extent. Nothing among professing Christians has been perverted into an occasion for so much

superstition ; few things have been the means of staining the annals of the Church with so much blood.

It is the Spirit that quickeneth, as our Saviour Himself has taught us, " the flesh profiteth nothing."

The attitude of the Society towards the Civil Government and in respect to oaths and war may be briefly indicated here. The testimony of Friends in regard to Church rates, tithes, military obligations and oaths brought them under the ban of the law. There were at all times individual Quakers who were not clear as to the position taken, as a body, by the Society in its stand against tithes, but the general conviction was so strong against paying taxes to support a sacerdotal caste and forms of worship, which they believed to be a departure from those of primitive Christianity, that most Friends, till my time, submitted to being distrained on for these imposts rather than pay them. Some of the clergy exercised forbearance, but, as a rule, were the chief instigators of persecution. But Friends refused only to obey such laws as they regarded as being in conflict with the Divine will. They considered that the law's requirements were met by active obedience when not conflicting with Divine duty, and when otherwise, they believed the law to be satisfied by an unresisting acceptance of the suffering imposed by the laws. Thus, when the law demanded that they should swear, they declared that the " Swear not at all " of Christ must be obeyed before the command of the magistrate. When called on to bear arms they were unable to reconcile injury and violence to their fellow creatures with the precept to love their enemies. Friends have drawn a very distinct line for themselves between the Civil and the Military arm. In practice, it is not always easily to be distinguished and at times a distinction is compelled between the application of their principles to individual action and as citizen

members of a community. Many Friends are not quite clear as to the exact attitude required of them, and some few agree with Isaac Penington's views thus expressed: "I speak not against any magistrate or people defending themselves against foreign invasions or making use of the sword to suppress violent and evil-doers in their borders; for this the present state of things may and doth require; and a great blessing will attend the sword when it is borne uprightly."

As an illustration of the attitude of the Society to-day in respect to war I refer the reader to Appendix I.

The peculiar customs and habits of the Society, many of which have fallen into disuse, or have been greatly modified, result from this view, namely, the necessity of being retired and still and out of the world, in order to gain a true perception of God's will. The organisation of Friends into a Society, and the principles underlying their Discipline and Education, practically imposed on members an obligation to follow practices and accept certain doctrines as conditions of membership. Many of these conditions have no absolute connection with the principles of their faith. It is not too much to say that in the attempt to rid themselves of human traditions and ceremonies the Quakers of the period covered by these records had constructed a formalism and tyranny of rules that was worthy of the Pharisees.

*The peculiarities of Quaker dress* arose in a very simple manner, firstly from the refusal to change the mode of dress with the fashions, secondly by attention to great simplicity. The main body of the early Quakers was drawn from the middle class of society, who mostly wore simple clothing, and almost invariably drab or grey cloaks of undyed wool, foreign dyed stuffs being beyond their reach. The times also were those of a very general Puritan simplicity in dress.

*The early Friends made no alteration in their dress because of their religion*, but recommended simplicity and plainness of apparel. If gaily clothed people joined the Society they laid aside their gaudy clothing. But anything like an uniform did not exist till about the middle of the eighteenth century. By 1800 Quakers had become extremely formal, laying great stress, contrary to their best principles, on outward forms of dress, phraseology and customs. Long before Queen Victoria came to the throne, the "green apron" and beaver hat had been dropped by women friends and the pre-Victorian coal-scuttle bonnet,\* made plain and exaggerated, was added to the livery, and became *de rigueur* for the fair sex. , There were, in my time in the sixties, still one or two men Friends of an old school who still wore three cornered hats instead of broadbrims, and I can also remember some extraordinary broad brimmed beavers, buff and straw coloured, very rough in their fur, and astonishingly quaint. Any deviation from the sealed pattern of the uniform was looked on as a deviation from simplicity of heart, and as backsliding from the duty of taking up the Cross. The uniform was found a splendid test of real connection with the Society, and a great protection from the world. A Quaker could not be seen at races, cock fights, or balls without attracting a peculiar and disagreeable attention and running the risk of his conduct becoming known to his friends. Nor when away from home was he safe from the observation of other Friends. †

\* I have a portrait taken in the end of the 18th Century or not earlier than the beginning of the 19th, of Mrs. Richard (Rachel) Gurney, of Keswick, in one of these bonnets and with the great regulation muff common among women Friends as late as 1870.

† Joseph John Gurney, like John Pease, though more evangelical in his views, was a great upholder of the peculiarities of Friends in the matters of dress and language. The Orthodox Friends of the days of my youth had given to this part of the Quaker system an importance equal to the fundamental doctrines of Christianity at least as far as its relation to the discipline and life of the Society. They



*In furniture and decorations* they tried to be simple, and in this respect the early Victorian Quakers and preceding ones displayed a better and simpler taste than society. The richer members used the best articles because the best wear longest and are the most useful. The best of curtains, the best of Turkey carpets, and elegant but solid furniture were in use in Friends' houses. But useless fringes, decorations, gilded chairs and satin seats, pictures and portraits were seldom seen in their homes. Many of them collected prints, but few Friends had their portraits painted. When photography was introduced many allowed themselves to be photographed, thinking no doubt that such likenesses would not flatter but be correct and truthful images.

*Plain Speech.* George Fox introduced or re-introduced the "Thou" to take the place of you in the singular. That is to say he reinstated the general practice, for Thou and Thee have always been retained as the familiar pronouns among the humbler classes. Undoubtedly, judging by other languages, and following those who recommended this reversion

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regarded departure from the peculiar pose or bearing of a Quaker, his dress and speech, as leading surely to neglect of the other "testimonies" of the Society and probably to a merging with the world outside. To quote Joseph John Gurney's words it tended to "the loss of the high and conspicuous standard which it is now the privilege of the Society to uphold respecting the Christian law of peace, and respecting the complete spirituality of the gospel dispensation." As far back as 1859 a critic, one of their own body, said "And is it come to this that this Society, that two hundred years ago braved the fiercest persecution . . . and whose members were most effectually distinguished from the rest of the world by their extraordinary zeal and the pre-eminent holiness and integrity of their lives, now require a broad-brimmed hat, a straight collar and an indescribable bonnet with a blanket shawl in order to enable them to maintain their high principle or to avoid merging in general society?" and went on to show that "the bright light is now in most part concealed under a bushel, and the rest of the world, for whom the friends complacently believed they are holding up a conspicuous standard, scarcely notice them except as a very peculiar and totally incomprehensible, though a very well meaning, people."



to correct address, George Fox had grammatical argument on his side, but it was also adopted because of some supposed flattery that existed in using "you." The whole thing was a piece of pedantry, but if the use of Thou and Thee was respectful to the Deity, it was respectful and not offensive towards men. Most of these customs of language among Friends were pedantic and ridiculous, and sometimes confusing, such as the disuse of the names of the days of the week and months. They also avoided the words "Saint," "Christian name," "good-bye," "Reverend," and all other titles of courtesy.

*Hat Testimony.*—Friends who prayed or preached did so uncovered, and during prayer all uncovered because St. Paul enjoins the custom, but they would not use the same outward mark of homage for men as they used for God. They wore their hats in Meetings for Worship, in Courts of Law, in Churches, in the presence of kings, and never doffed them as a sign of honour and respect to man or to a place. This was a protest against extravagant fashions of address, against the idea that man was more in the presence of God in one place than another, and against the insincerity of the bowing and scraping and hat carrying salutations of the day. The superstition that the omnipresent Spirit of God haunts buildings more than other places has a firm hold on the religious and superstitious people of this country. Whilst admitting the force of association and the effect on the human mind of beautiful architecture, the edifices of certain sects and especially of the Anglican branch of the Church are a sort of fetish with ecclesiastics and their flocks, thousands of pounds will be spent in what is called beautifying them, whilst ministers and curates cannot be paid and the poor and sick remain unvisited and un comforted. The most elaborate building is but

a pimple among the mountains of God's world, and the accoutrements and accessories of worship here no wit better than those of Oriental idolaters or indeed than of some African savages. "He dwelleth not in temples made with hands."

It is only occasionally, so does familiarity with the customs of one's own countrymen destroy impartial and unprejudiced mental vision, that I have been able to see in a true and naked light the absurdity and stupidity of the ecclesiastical paraphernalia of our Churches. These clear glimpses have usually occurred after long absences from England, after becoming familiar with the people of other religions. At such moments, the attitudes and poses, the vestments and the ornaments, the ceremonies and the noises, which have become the recognised accompaniments of religious services at home have appeared to me far more childish, ridiculous and curious than anything I have seen in the East, or among Abyssinians and Mohammedans, or even among idolaters and pagans. Indeed there is more dignified simplicity and reality in the worship in the mosque or in the desert, there is less theatrical nonsense of gestures and dress in heathen temples, there is less affectation of voice and manner among so called savages, than is to be found in many services in our own land. And yet all this is supposed to please God. Whether it does or not we do not know. He looks at the heart, but it pleases the eyes and ears of a large number of His creatures.

Is it not possible that a greater prevalence of doubt as to "the truth" of all required of the national priesthood is responsible for the falling off in numbers among candidates for it? A suspicion that it is not all consistent with honest intelligence and with pure religion is growing.

To the Quaker, Bishops in lawn sleeves, aprons, knee breeches, and weird head gear studded with tufts of ribbons, clergymen in cassocks, surplices, and bell rope hangings, processions and struttings, and curious noises in the back regions of churches for theatrical effect appear as far from Christ's practice and teachings as the ends of the earth are asunder. Are the performers on any higher level in these respects, considering their opportunities, than Kaffir witch doctors, smellers out, green turbaned Mullahs, and dancing dervishes? Yet so ingrained is all this and so steeped in superstition are our priests and people that any such opinions as the foregoing are more likely to be regarded as the ravings of a lunatic than anything else, and certainly not worth a moment's consideration, far less examining by the standard of Christ's own example or that of His immediate followers.

Friends at a day when grace before meat was habitual, said none; because the habit was artificial, and often accompanied by no religious disposition. To give all or any opportunity to recognise the author of all good things and to thank Him they sat a minute or two in silence before meals. Friends also as a rule took no part in the drinking of healths during or after meals, as a heathenish custom descended from pre-Christian times and likely to promote intemperance. In some Friends' houses the ladies sat with the gentlemen over the wine, though they were never under an obligation to do so. And the practice in those days of sitting over the wine till tea time was rare among them. The bottle passed round after dinner, but there was no obligation to fill. When I was young, outside the Society it was considered bad form, or at least attracted attention, to pass the bottle without filling.

*Marriage.* When informal betrothal had taken place, the man had to publicly declare his *intention* of marriage before his Monthly Meeting, producing certificates of consent from his *fiancée* and parents. A deputation of two men and two women were then appointed to visit the parties and inquire if they were quite "clear" from any other engagements. The next Monthly Meeting received the report; if reported "clear," they were free to marry. In the case of second marriages the rights of children of the first marriage are under the care of the Monthly Meeting in such preliminary inquiries. The marriage is solemnised in meeting by a declaration in form made by each contracting party, and the signature by them of a certificate engrossed on parchment and witnessed by relations in the right hand column and by any others present in the remaining space. This certificate is signed before leaving the meeting, and often is an interesting record of autographs. I hold them for many generations of my own family.

Till recently marriage was only permissible between Friends, and to marry "out" meant disownment. Probably this severity was due to the frequent uncomfortable experiences of "mixed marriages," the resulting contravention of Friends' principles, and the difficulty of maintaining the "discipline" of the Society in respect to plainness of speech and simplicity of apparel, etc. Women were far more frequently disowned for marrying out than men, a woman being more easily attracted to the liberty and fashions of the world, and the virtue and education of women Friends being a special attraction to many outside the Society.

The marriage of first cousins was also forbidden.

The frequency of disownments for disobedience in these respects had a deplorable effect on the Society

and materially affected its numbers. A much wiser and more charitable policy has long been adopted.

I give as an illustration of a Friends' wedding in Appendix II. a newspaper report of one in 1851; which contains the address by John Pease on the occasion, whence the Quaker view of the marriage tie and its indissolubility may be gathered.

*Funerals.*—All unnecessary display of mourning is discouraged and all ceremonial pomp dispensed with. Mourning formerly was never worn by Friends, and no rites are observed at the burial, but a Meeting for Worship is held subsequently to the interment, and at the graveside usually some minister or other Friend breaks the silence by prayer or address. In early times, before the Friends had burial grounds of their own, they buried their dead in their gardens, orchards, and closes. I know of several of these old places. Not a few Friends were buried in the garden of Headlam\* Hall, the residence of my brother, Mr. Joseph A. Pease. Vaults are rare in Friends' families. Tombstones have comparatively recently been permitted,† and no epitaphs are allowed, nor are the gravestones permitted to be ornamental. In all Quaker graveyards they are of a uniform plain type, and these cemeteries are free from the marbles, columns, and forests of ingenious but unsightly monuments of the dead. The best way of honouring the dead, according to Quakers, is to keep alive the good actions of the man in your memory. And the practice is still maintained of issuing "*testimonies*" from the Monthly Meetings, which are memoirs of deceased Friends, containing lessons of piety and morality drawn from their lives. These are submitted for further examina-

\* Headlam, where lived the Birkbecks and Garths; see Surtees' "History of Durham."

† At first only a flat stone on the grave was allowed, with names and dates. Now headstones of a simple pattern have been permitted.

tion to the Quarterly and Yearly Meeting, so that every precaution is taken that such biographical notices shall be consistent with truth and utility and form a reliable and lasting memorial. As to mourning apparel, Friends profess to discard it, as mourning should be worn in the heart and not as a fashion, often in insincerity and for advertisement. Their attitude is (or was) a protest against display, extravagance and hypocrisy.

*Occupations.* It was not only the manner in which they adapted the principles of their religious persuasion to a practice that made Quakers a peculiar and limited body, and put bounds to their action as citizens and curtailed their general usefulness. The laws of their country hedged them into a narrow field during several generations, leaving few other spheres of energy to them other than trade and agriculture. Their pursuit of wealth was a result of these conditions, but in their pursuit they were honest, not from policy but principle, and they have kept hands clean from blood and oppression, in days when trade too often meant one or both of these things. A few Friends were doctors, sea captains, and solicitors. Originally most lived in the country, out of the crowd, and as far as they could get from molestation, but now the reverse is the case, for the ordinary avenues of life are open, persecution is no more, and the facilities for common worship and education in towns are greater. This change is largely answerable for the loss of that quietude and simplicity and abstraction from the world, which is encouraged by rural tranquility. Spiritual existence is in harmony with nature in the fields and woods and among scenes formed for contemplation. The earlier Friends warned their fellows against cities and the concourse of towns. As regards trade, the manufacture of arms and munitions of war, slave owning and slave

trading were forbidden, also privateering, as akin to robbery and war, and Friends have always been careful to inculcate the wrong of all attempts to defraud the public revenue, and to warn Friends in regard to such business as distilling spirits. In all differences between themselves litigation had to be avoided and resort had to arbitration. Where this has not been tried first, disownment is, or used to be, the consequence.

*The Poor.*—All members of the Society are in theory bound to support each other. In practice all the necessities of the poor are provided, and members of the Society have a right to a treatment as belonging to one great family. The Monthly Meetings are charged with the oversight of the poorer members. Whatever the overseers (men and women) find is required in the way of supplies and medical attendance is ordered, and the Monthly Meeting pays. In London formerly, and perhaps still, a committee is appointed to attend to each poor person. Relief is, of course, given quite privately, neither disorderly conduct nor any other, discovered *after* the need of relief, is allowed in principle to disqualify.\* Subscriptions for this and other objects are collected quarterly, and on special occasions. The poor are attached to their Monthly Meetings, and their children's instruction is carefully attended to by it. The pride that will hide its poverty is discouraged as much as possible. The poor of the Society are self-respecting, well educated and moral, and can never fall into the pauper class as long as their membership is retained.

These peculiar customs and doctrines grew largely out of the minutes and advices which were the printed sentiments of the religious leaders in the Society. They consist of recommendations and suggest pro-

\* *Vide* p. 133, 1869 Edition of Clarkson's "Portraiture of Friends."



hibitions as rules of guidance, and as they came from bodies of supposed spiritual minded men they are regarded as spiritual in origin.

Quaker parents were and are sensible of the needs of youth. Even in the strict old days the child was allowed the amusements, toys and exercises that other children enjoy. They proscribed all games of chance, dice, cards, horse-racing, and cock-fighting, the public lottery, pure speculation, and laying wagers. All childish games that tended in these directions were generally disallowed. The principle upon which these prohibitions rested was that they absorbed valuable time, led to waste of money, to a disturbed mind, to covetousness, and often to misery, and were below the dignity of Christian character, and that the time so spent should rather be devoted to the improvement of moral character and the pursuit of knowledge.

The little Quaker, however, had to undergo a course of training that might make it easier for him to attain that stillness and quietness of mind that was of such importance. So each perverse passion was promptly checked and the child made passive and quiet in deportment.

*Music* was not allowed ; not that Friends condemned music or were insensible to it, but they thought it led to self-gratification and to little improvement of the mind, and might promote sensual and voluptuous thoughts. Besides music would disturb the "retirement" of the elder members of a household. They disliked much in the sentiments and words of songs, martial, impure, Bachanalian, and generally thought the pursuit of music led into the world.

As the child emerged from infancy he found the theatre forbidden. It must be remembered when Friends, as a Society, were in their infancy, the stage



was a school for profligate and corrupt morals, and George Fox placed it under a ban, as did Robert Barclay and William Penn. But later, Friends objected to the fiction of the drama and the pretence of actors to pleasure or pain as contrary to Christian simplicity, and they also disliked warrior heroes, knaves succeeding without punishment, and the influence of acted tragedies and comedies on the mind.

*Dancing* was left out of Friends' education in spite of its power of improving deportment and leading to a graceful use of the limbs, partly because music is necessary and partly because it led into vain amusements and frivolity. Great attention, however, was given to deportment.

*Novels* were practically forbidden, because they created an indisposition towards other kind of reading.

*Field Sports* were not absolutely condemned, or if they were, the rule was frequently broken, at least amongst the youth of the Society. Fishing was considered less blameworthy than shooting, and shooting than hunting. Still the Society strove to foster a tender disposition towards the whole animal creation, from the time of George Fox onwards, and censured these diversions. It clearly ranked hunting and shooting for diversion as vain sports, and "would rather see leisure employed in serving our neighbour than in distressing the creatures of God for our amusement." Yet who has ever met the Quaker who on principle refused a present of game, or to eat it? All these prohibitions Friends based on no specific scriptural authority, but as implied in the spirit of Christianity. Their policy was to bar all approaches to the avenues of vice, and to fill the heart as much as possible with virtue. Whether a man is better able to fight vice and pursue virtue under this system than any other will be disputed by many, but in Friends' families

where the policy was consistently pursued its success in bringing up virtuous men and women was, it may be said, almost if not quite complete. The first lesson was to abstain from vice, and this was the first step to virtue. The young Friend came, by means of this kind of education, to the same maxims of philosophy and religion as the foundation of happiness that others learn after a vain and long pursuit of pleasure.

*The discipline of the Society* is based on the principle that vigilance over the moral conduct of individuals is a duty, and that interference and admonition must be accompanied by a spirit of Christian love and tenderness. The courts charged with this duty are the Meetings for Discipline. The extreme punishment is disownment. The administration of the Discipline is in the hands of men and women who are appointed overseers to one or more congregations. It is the duty of overseers to take cognisance of all violations of prohibitions, and any inconsistency with Christian conduct.

The overseers first admonish privately, unless a case is notorious, and the admonition is secret, and considered sacredly so, and has to be without austerity and in tenderness. If repeated admonition fails, the case is laid before the Monthly Meeting. Such cases comprised and still do with some exceptions: immorality, drunkenness, paying tithes, marrying a first cousin, or outside the Society, swearing, insolvency, breach of rules, etc., etc. The Monthly Meeting appoints a Committee to wait on the delinquent, and the Committee reports. Appeal lies from the Monthly to the Quarterly Meeting, and from the Quarterly to the Yearly Meeting. In the administration of this discipline, careful attention was always given, not to be "respecters of persons." The arrangement of the discipline and organisation of the Society is simple:—

1. A Meeting. Each congregation of members constitutes a Meeting, and becomes a Preparative Meeting, when arranging business for a Monthly Meeting, with an appointed clerk.
2. A Monthly Meeting. A group of Meetings attended by representatives appointed by Meetings. These meetings take place as a rule every month, and are preceded by a Meeting for Worship. In these, as in all meetings, the men and women in the old days sat apart and separated.\*
3. A Quarterly Meeting. A group of Monthly Meetings, attended by representatives from the Monthly Meetings, preceded by a Meeting for Worship.

At the Quarterly Meeting set questions are put and answered. †

4. A Yearly Meeting, constituted from the representatives of the Quarterly Meetings. This meeting takes up all appeals and questions from the meetings, passes in review the state of the Society, and its institutions, "Sufferings," new proposals for regulations or advices. The Meeting receives reports from foreign bodies of Friends, and Missions. Decisions are not carried by votes or voices, but by the sense and conviction of those present. This is a most remarkable instance of what, humanly speaking, seems an impracticable method, proving a most practicable one and one most conducive to order. The Yearly Meeting issues a general Epistle to be circulated through the Society, and is a vehicle for advice and warning as well as for encouragement.

\* At the present time in not a few Meetings the sexes sit together.

† The Queries of to-day are given, p. 41, *et seq.*, Vol. II. of "Christian Discipline," 1906.

In conclusion, it would seem that Quakerism in the past begot at times a narrow view of life's duty to the world at large, an exclusive and inhospitable spirit to the poor struggling fellow creatures around it. It seems an irony that members of a body theoretically founded on principles of universal charity should have become at one period, at least, concentrated on the salvation of their own souls, and the attainment of perfection, and that to such an extent as to be incapable of ordinary social association and fellowship with those who were not of them. That there were always many who broke loose from these fetters is certain. There have always been Elizabeth Frys and William Allens to set an example of a more unselfish service, refusing to be kept within the pale of a sect by a hedge of formalism, or by the threatening face of an unkind world. The system of the Society set limits on education and intellectual development, but gave to the whole body a better average knowledge and far greater refinement than was common in parallel classes of the community. Much innocent happiness was frowned on, and Friends often forgot that a merry heart doeth good like a medicine, and that this world and all things were given richly to enjoy.

Friends became slaves to, and superstitious about, outward forms of dress, manners and speech, and were perpetually perplexed with many questions of little real importance, and harassed with impressions and scruples now scarcely comprehensible in rational beings. Persecution and their own training made them self-reliant and often obstinate in spirit. The ordinary openings for man's energies being for the most part closed to them, their natural talents were directed to money getting, and their honesty and reputation made the pursuit, as a rule, successful. Their caution and evasiveness in speech gave them

a reputation for slyness, something like that of the canny Scot, which I do not think they deserved, but which was the result of a training to be always on their guard and to speak only the truth. There is nothing that creates more suspicion than the cautious, ambiguous reply.

The impression, as a whole, left by the old school upon my mind, is a curious mixture of wonder and admiration, but not of attraction or affection. With very striking exceptions, the older Quakers were calculated, when not intimately known, to repel and frighten children, from the general gravity and austerity of their demeanour and from their suppression of animation outside their own families. But it was a day when even outside the Society children treated parents with respect, and the family patriarchs with trembling veneration.

Shortly before my father's death, my sisters and I looked over some hundreds of photographs (from Southend) of old friends, American and British, and, I am sorry to say, all my father failed to identify, we destroyed. I am bound to confess there were many in this collection that were dreadful to look at, not so much because of their general "get up," for this was even less extraordinary than that of their contemporaries of the world, from the Royal Family downwards, but on account of the number of sour, severe and unhappy faces among them. On the other hand, the most saintlike, the sweetest and gentlest, the most tender and sympathetic women I have known are among Friends. The happiest, the bravest, the best characters I can remember among men are of them. But I imagine where the conformity with the rigid formalism of the Quakerism of that time had been the main object in life, and the innocent joys of life and the heart's warmest instincts trampled

on, ugly evidence of the unnatural struggle was left upon their faces. The kindly word, the salutation, the courtesy to strangers and those not of us, may at times be an effort, but if so, it is an exertion of Christian duty which reacts on the heart and warms it towards one's fellow man. With some of these old Friends, in their adherence to the formalism of their testimonies and rules, all such charitable promptings were ruthlessly stamped down. Such was the unlovable side of Quakerism.

The general character given to Friends by those outside qualified to know, was one of great benevolence, of quietness of mind and complacency, of real sincerity in deed and word, in politics reasoning on principle and not from consequences, and one of remarkable patience, fortitude, self-reliance and punctuality to their words and engagements, and refined and happy in their homes.

In a clever and curious book, "A Scientific Demonstration of the Future Life," by Thos. Jay Hudson, may be found some striking passages that have a bearing on spiritual religion. There seems, from a scientific point of view, much that is true in the way of collateral testimony to the principles of Quakerism in such statements as the following :—

The love of truth is inherent in the normal human soul and its recognition of truth is instinctive. . . . It is this instinctive perception or recognition of truth when it is presented that gives rise to that emotional thrill of pleasure and satisfaction which one experiences when reading the statement of a vital truth. It is the soul's response to a suggestion which is in accord with its own deductions from the facts of its own experience. In this connection it must be remembered that the memory of the subjective mind is perfect and that its power of deductive reasoning is also perfect. It is, however, devoid of the power of induction proper, being constantly amenable to control by suggestion.

When therefore a suggestion is imparted to it that corresponds to its own deductions it instantly recognises its truth and responds with a thrill of pleasurable emotion. . . .

. . . The faculty of perceiving those truths which affect the human soul is inherent in the soul although it is in rare cases only that it is largely developed in any one individual. Jesus was probably the only man who was endowed with this faculty to perfection. . . . Others possess that power (of independent perception of the laws of the soul) only in the limited sense that they are able to grasp and comprehend the truth when it is presented to them. . . .

. . . The fact that Christianity still exists as a system of religion is evidence little short of demonstrative that it is founded upon the true science of the human soul. It is certainly the strongest corroborative evidence of the truth of the claim that Jesus correctly expounded the laws of the soul in its relations to the Divine intelligence. . . .

After surveying the historical obstructions Christianity encountered, the author proceeds :

It had its roots in a region remote from the centres of civilisation and among a nomadic race who were poor and despised and reprobated and persecuted. . . . From the first it encountered the refined philosophy of the most enlightened nations of the earth. It has its literary setting in a volume which teaches an absurd astronomy or impossible geography, and a cosmogony, the crudeness of which is detected and exposed by the learning of every school boy. And yet it exists not in decrepitude and decay, but as a vital element in every civilisation worthy of the name.

What is interesting in this book is the fact that a scientific and human argument, after an examination of which I have only just indicated the lines, leads towards the Quakers' position :—

1. Jesus Christ was endowed with the faculty of intuitional perception of the natural laws of the human soul, and He proclaimed to mankind in a few simple propositions the essential principles which form the relationship of man to his fellow men and to God.



2. All men are endowed with the same intuitional powers, differing only in degree, and by this means are enabled to recognise, when once presented, any truth which is essential to the human soul.

3. It follows that when one reads the simple but all comprehensive philosophy of Jesus, man's soul intuitively and instantaneously recognises its essential truth.

Again, here is a purely scientific reason of why it is that the Bible affords consolation to a vast multitude of the human race. "Variable and diverse as are the emotions and aspirations, the spiritual wants and necessities of aggregate humanity, there may be found in the Scriptures something to fit every case, something to pour the balm of consolation into every stricken breast, something to inspire every human heart with hope." "The philosophy of Jesus, however, constitutes the chief corner-stone of the whole superstructure."

After showing what the principles and ethics of Jesus were, and the effect of the golden rule with His fundamental idea of the Fatherhood of God, and His doctrine of the immortality of the soul, the author points out that they "appeal strongly to the unperverted intuitions of all mankind," and then proceeds to show that Christianity is the pure and simple code of morals, ethics and religion, which fell from His lips, and not the vast mass of theological doctrine evolved by Augustine, Athanasius, Clement, Justin Martyr and Tertullian, nor the mass of dogma ingeniously aggregated by the lesser lights of more recent times, which has usurped the name, and he repeats "that was the end of the evolution of religion on this earth, for in that code perfection was attained." "The religion of Jesus is for all time to come." "It is the final religion of humanity."



“The vast system of theology has been erected ostensibly upon the foundation which He laid. A theology, much of which bears no resemblance to true Christianity—and this was because man was—as he still is—imperfect.”

The Quakerism of Edward Pease's day is dead, and it is well that its formalism and exclusiveness has departed. The Quakerism of our day still holds fast to the simplicity and spirituality of the Gospel dispensation. The Society is no longer a close corporation of self-centred mystics. Its discipline is loosened, its rules are mildly administered, its bounds enclose various schools of thought and the agents of many forms of social activity. The transformation has not been accomplished without the loss of some of the most attractive attributes of Quakerism. The quietude and calmness of Quaker life has given way to strenuous activity. The ministry shows less and less of that power to convince which was the offspring of retirement, silence and contemplation. The well-being of mankind and the cultivation of virtue and temperance beyond its borders enlists the energies of its members. To-day a Quaker may retain his membership though he be a Peer or a Socialist, though he be a theatre-goer or bear arms, though he administer oaths or be a musician, though he be a hymn-singing evangelical or Bible critic. Apart from the justifiable pride in the traditions of the Society and a desire to be worthy of what is best in them, the bond that still holds the Society together is the belief in the immediate power of the peaceable Spirit of Christ on the heart without the intervention of all that is man-made and man-appointed, and the conviction that the golden rule is no impracticable ideal, but one that can be and is to be applied in private and public life.



**BIOGRAPHICAL SKETCHES**  
**OF**  
**EDWARD PEASE, b. 1767, AND OF**  
**RACHEL HIS WIFE.**



## EDWARD PEASE.

1767 to 1858.

**T**HE task I have set myself is not to write biographies but to save family records and leave the material for such work in such a shape that a history of my forefathers will be possible. The labour is sufficient as it is, and will at least enable any one who desires to study the lives of bygone generations to gain information that would otherwise be, in the main, inaccessible, and much of which could only be gleaned at the same expense of time and pains that it has cost me. The papers and letters that I have had to sort and read can be numbered in thousands, and I have purposely kept more than appears to me of importance and interest and destroyed only what seemed valueless. I desire however to give some outlines of the lives of those I have to deal with, and leave the reader to fill in the details from the diaries, correspondence and memoirs, an instalment of which is presented in this volume.\*

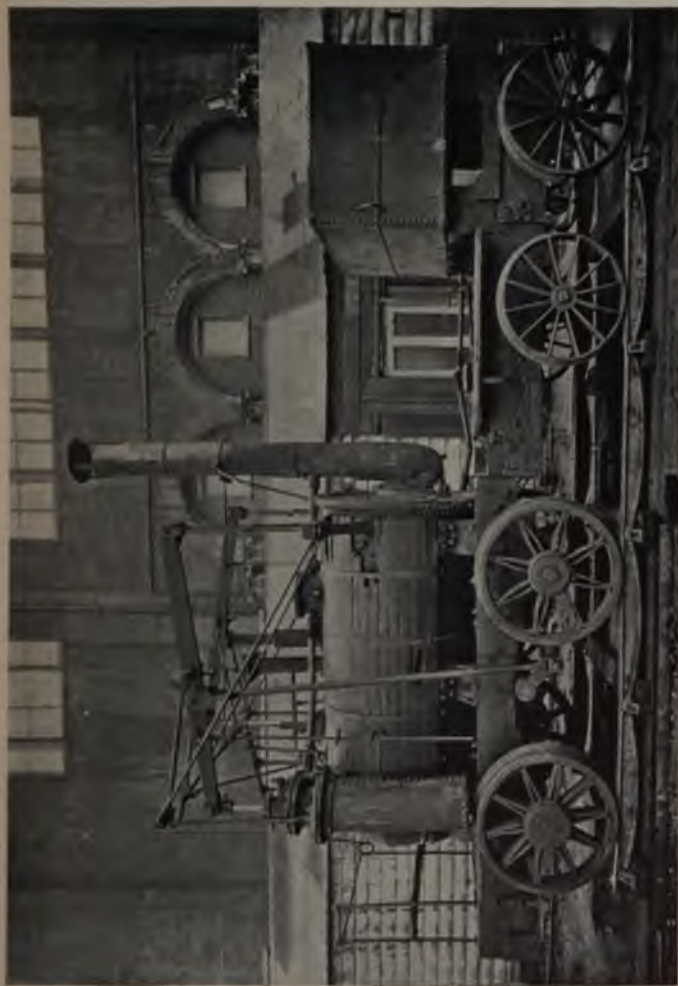
\* The antecedent history of Edward Pease's family is not dealt with in this volume. It will be sufficient to state here that the family was descended from certain Peases of Essex. A member of this family settled on his own estate at Sikehouse, near Fishlake, Yorkshire, in the reign of Henry VIII., and a descendant of the Sikehouse Peases is found residing on his own lands at Pease Hall, Shafton Green, in the West Riding, at the end of the seventeenth century. His name was Joseph Pease and he apparently belonged to the yeoman or small landowning class. This Joseph Pease married in, 1706, Ann Couldwell, who was heiress in her issue of her brothers William Couldwell, of Cudworth, and Thomas Couldwell, of Darlington. Joseph and Ann's son, Edward, went into business with his uncle, Thomas Couldwell, at Darlington, and was quite settled there by 1744. This Edward Pease born in 1711,

Edward Pease was born on the last day of May, 1767, about the time when the question of the taxation of the American Colonies was beginning to make a stir in the world. He would be nine years old at the Declaration of Independence, fifteen years old when the Independence of America was recognised, twenty-six when the French Revolution had culminated in the execution of Louis XVI., twenty-eight when the British took the Cape of Good Hope from the Dutch, thirty when the battles of Camperdown and Cape St. Vincent were fought, thirty-one when the Rebellion broke out in Ireland, thirty-three at the time of the Union and the battles of the Nile and Copenhagen, thirty-eight when Nelson died at Trafalgar, forty-eight when the Battle of Waterloo was won, fifty-three when George IV. ascended the throne, sixty-three at William IV.'s accession, seventy when Queen Victoria succeeded, eighty-seven when the Crimean War began and ninety-one at the time of the Indian Mutiny.

It is only by some such scale that I can measure his long life and realise that having sat on his knee and taken from his hand the spade guinea which he habitually gave his grand-children and great-grand-children, this one life will take me back through this long avenue of history. I have heard my father say that he had a clear recollection of talking to those who remembered

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had married in 1735 at Raby Meeting-house, Elizabeth Coates, co-heiress of Michael Coates, of Caselee, and Langleyford, County Durham. Thomas Coudwell retired from the business of wool combing in favour of his nephew Edward, and in his will did not forget a brother of Edward Pease's, George Pease. This George Pease though also associated in business with his brother and uncle, and with the Quakers of Darlington, does not appear to have been a member of the Society of Friends, as he joined the army in 1740 and fought at Culloden in 1746, before settling down at Darlington. The eldest son of Edward Pease and Elizabeth, née Coates, was Joseph Pease, born 1737. He married, in 1763, Mary Richardson (the eldest daughter of Richard Richardson, of Kingston on Hull, and his second wife Lydia Richardson, of Great Ayton in Cleveland). These last were the parents of Edward Pease, born 1767, the subject of this memoir.



"PUFFING BILLY."

The original Wylam Colliery Locomotive, constructed in 1813, under William Hedley's patent. The oldest locomotive in existence. Now on view in the Patent Museum, South Kensington.





Culloden in 1746 and especially of a Darlington old lady who had helped to knit woollen waistcoats for the Hanoverian troops passing through with the Duke of Cumberland's army. I myself can remember an old woman aged 108, in 1864, near Inverness, which takes her birth farther back than the Battle of Plassey (1757).

Edward Pease was born in the house of his parents, Joseph and Mary Pease, at Darlington. The house, or most of it, is still standing and is to-day the offices of Messrs. Lucas, Hutchinson and Meek, solicitors. The old garden has disappeared and the town has grown round it. It is a simple red-brick, red-tiled house, standing back from the Market Place with a little court-yard between it and the public pavement.\* He was the eldest son, his sister Mary being the eldest child (b.1764, d.1820). The other children were Elizabeth (b.1770, d.1806), and Joseph Pease (b.1772, d.1846).

Edward Pease's brother Joseph is generally referred to as Joseph Pease of Feethams. Joseph married (in 1801) first Elizabeth Beaumont (who died 1824), and

\* "On the West side of the Bull Wynd was and still is, a pleasant garden, though sadly fallen from its former condition. Many years ago here lived the ancestors of the senior member for South Durham (the late Sir Joseph W. Pease), and wine used to be made from the grapes growing outside the house by Mrs. Pease, his father's great grandmother; opposite was a smaller garden the soil of which is now covered by the outbuildings of the Central Hall; in it very fine apricots grew." (John Bousfield's *Pleasant Memories of Darlington*. Published 1881).

In 1787 Hutchinson, the local historian, describes Darlington as consisting of "several streets which are called Norgate, Briggate and Blackwellgate, branching out of the great square where the market is held," and "one that runs parallel with the high part of the square called Skinnergate, and another parallel with the south row called Hungate—the Bullweand leads from the market-place to Hungate—so called from the figure of a bull against the corner house, which anciently belonged to the Bulmer family whose cognisance was a bull passant," and he goes on to say: "There is a large manufactory carried on in the lower woollen stuffs" called: "tammeys, moreens, harateens, chineas," also "a great manufactory of damasks, diapers, huckabacks, checks, sheetcloth with other linnens," and that "it is computed that no less than 1,000 looms are constantly employed here," and "daily work for multitudes of dyers, spinners, combers and children who wind thread and yarn."

from this marriage are descended the Peases of North Lodge, Bushel Hill, Mowden, Pendower, Otterburn, etc. He afterwards married (in 1831) Anna Bradshaw, who survived him about ten years. By this second marriage there were no children. Edward Pease's elder sister Mary died single, and the younger sister Elizabeth, married (1798) John Hustler,\* of Undercliff, Bradford, Yorkshire, but bore him no children.

We must picture Edward Pease as a small boy in the old north country market town, living in a substantial house very plainly furnished, with a very affectionate but strict and pious mother, who, though she had put aside the world and was to be a minister in the Society, must have understood what it was to be young† and had a tender sympathy with the joy and spirit of youth. It is difficult from the scanty records relating to his father to judge of his nature, character and appearance, but the impression left on me, from such allusions as I have heard or found, make me think him the least interesting of the line from which I am sprung. I picture him as a hard-working man of business and a careful observer of the discipline of Friends, somewhat tried by his wife's religious activity, mixing little socially with any outside his own circle.‡ Educated better, judging from his writing, books and accounts, than most men of his position, but interested in little outside the small world he lived in. Still he is

\* This John Hustler's father, John Hustler, d. 1790, aged seventy-five, and an obituary notice of him may be read in the *Gentleman's Magazine*. John Hustler, Jun., who married Elizabeth Pease, had a brother William, who married, 1796, Jane Fell, and their daughter Sarah married Charles Fox, of Trebah, Cornwall.

† I have her own account of her youth and of her transformation from a rather fashionable young lady into a plain Friend. *Vide* Appendix III.

‡ He appears to have had a bosom friend in a well-known American Quaker, David Sands. Some of their correspondence is in my possession.

always alluded to with affection by his children, and he "died well," and I may be wrong in interpreting the tone that pervades his wife's not very flattering allusions to him.

Friends even in those days paid great attention to the education of their children. Little Edward Pease was sent to various day schools till he was eleven years old. From his own account and the contemptuous references to the Horn Book teaching then in vogue, he had not learnt much under Darlington dames and masters. By the time he was twelve we find him at a Boarding School at Leeds, kept by Joseph Tatham, the elder, and at fourteen returning home well educated in English, with a very fair knowledge of Latin, proficiency in French, and able to draw and paint a little. I have not a few of his school books, and they show where he learnt to write a really beautiful clear hand, and explain how it is that he became a correct writer in French, and was able to converse in that language in his interviews with French courtiers and ministers in Paris, and when travelling on the Continent.

There were few openings for Quaker boys then, except in trade or in agriculture, and at fourteen years of age he was entered in his father's business.\* This business was that of a wool merchant and weaving. Whilst his father attended markets and rode round the country buying the fleeces from the farmers and selling the finished woven pieces to London merchants or country consumers, his son was learning the business from the bottom. He went through the wool sorting and combing room, sat at the looms and learnt the process of the dye-house.

To Friends of that day, even those sprung from better families and of greater wealth, the practice was observed of avoiding all roads to pride or social pretence.

\* The firm also did a banking business. *Vide* Appendix IV.

The simple life was practised. Edward Pease enjoyed the labour, he took a pleasure in business, and by the time he was eighteen was, to quote the testimony of the *Annual Monitor*, "travelling on horseback from place to place buying and selling with energy and prudence." The firm after the sons, Edward and Joseph, were taken in was called Joseph Pease and Sons.

His business life did not occupy his whole time, for as a young man he was addicted to field sports\* and light reading. The latter frivolity was a failing in his eyes, with which he oftentimes accuses himself in his old age. In 1857 we find him at the age of ninety complaining that he has been reading the "Travels of Dr. Livingstone" instead of the Bible. He was very keen about his gun and his rod and delighted in shooting and fishing and "similar amusements." Little trace of this part of his life is to be found amongst what he has left behind. He parted with his greyhounds, put away his rod, his flintlock and powder horn and "denied himself in these and similar pursuits, under a heart tendering sense of divine love, that as a Christian he was called to a closer walk with God," and he turned from light reading to a long course of study of the best authors and the most serious writers. Throughout his life he exhibited in conversation a well informed, disciplined mind and a sound and shrewd judgment over a wide field of knowledge.

The following I found among Edward Pease's papers in his own handwriting :

\* In a letter to Joseph Whitwell Pease written in August, 1849, after regretting various things in his grandson's conduct and behaviour, but "influenced by the warmest desires that can fill his bosom," he proceeds: "Then my lov'd Joseph, from some expressions dropt by one of thy younger brothers respecting 'Joseph's Greyhounds,' I feared thou might be thinking of following that diversion,—it once had large attractions for me and formed a part of my mis-spent time, as well as shooting."



On meditating on the gracious dealings of my heavenly father with me and the attractive influence of his love from my very early days, I am bound to commemorate that mercy which during the days of my early life and when much exposed as a traveller\* in the prosecution of my honored fathers business, preserved me from the pollutions of the world; for divine grace followed me and a constant but I fear a very feeble desire was maintained that I might be a good man and walk in a way well pleasing to my God, and this state of watchfulness, yet not constantly kept in all that reverence which is due to the visitations and loving kindness of the Lord Jesus Christ, ever restrained me and was a voice behind me and prevented me from mixing in any scenes of folly or ever going to any places of publick amusement.

When I was at boarding school, being a great reader, many pernicious books of novels, etc., were perused by me, but thanks to him without whom no man cometh to the father, as the increased measure of his attractive love was felt, the baneful efforts of such reading was seen, and pious books, the writings and journals of our early friends, became more and more satisfactory to me, and the taste for frivolous and debasingly captivating books ceased; desires for my own preservation increased and I became more and more anxious to walk uprightly, and serve the society with the talents my heavenly father had given me; and unworthy as I was, my father in heaven ever gracious to me, gave me a pious, precious heavenly minded companion—a lovely form, enriched with the sweetest of natural dispositions, dignified and enobled in their exercise by a tenderness of feeling for the poor in body or in spirit, all being done under the influence of the good spirit which was richly shed abroad in her sensitive mind; her virtuous example and dispositions, such a blessing to me and our beloved offspring, still continue to be blest

\* "The late Edward Pease, of Darlington, who had travelled much in Scotland in his youth, used to relate that when he was a young man, the men Friends at Aberdeen were wont to come to Meeting in their ordinary homespun garments, and with their broad blue bonnets on their heads. Some friends from England were sadly troubled at what they thought the unorthodox appearance of the Friends, and laboured earnestly with them till they induced them to substitute broad-brimmed 'beavers' for their bonnets." *Memorials of Hope Park*, p. 35.

to us, by her who is blessed, because she served her Lord,—may her many weighty powerful fervent petitions offered up for us in private, and in our meetings, be of continued avail to us.

Since the dear deceased has been taken from me to her heavenly home, increased have been my desires and my prayers, that my life, my all, might be more and more tending to fit me to join the saints above, and to do any little thing to serve my Lord or his church, but while I have stood in the willingness, I feel how powerless and weak and insignificant every service of mine has been, and altho' many of these efforts have yielded me peace, yet neither in these, nor in my progress through time, has it been granted me to know, that joy and fullness of comfort & consolation that has been bestowed upon many ; so neither have the reproofs nor condemnations for transgression been permitted to visit me in that force in which many have fell ; it may be that he who giveth to every man the talents of his Grace severally as he will ; & who hath given me abundantly for my salvation, hath yet in a more limited measure given unto me, & my state may be as that one description given by our Lord when he said, " So is the Kingdom of God, as if a man should cast seed into the ground, & should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how ; for the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear," that however lowly and imperceptible to me any growth of Grace in me may be, yet if it should but please my ever blessed Omnipotent Lord that there should be found in me, that which is worthy to be gathered into his Garner ; every desire of my soul will be reverently thankfully satisfied.

When twenty-nine he courted and won Rachel Whitwell, who was then twenty-four years old.

There are no portraits of Rachel Whitwell as a girl, nor is there any description of her appearance when she was young, beyond that she was fair, and in the eyes of those who loved her, " beautiful in form," and having " the very sweetest expression." Such likenesses of her as exist are very poor and taken

when she was about sixty years old. From her letters she appears to have been a most sympathetic and very gentle woman. She kept a journal which seems to have been destroyed by her husband before his death, as I have not been able to trace it. Such memoranda as I have found deal with little else but her spiritual state. One thing seems certain, that she must have been a most lovable woman to have kindled so great and so lasting a devotion in Edward Pease's heart. There is ample evidence to show that the strict piety of Edward Pease's later years, as revealed in his diaries, was largely due to the influence of her saintly life and to his hope that in following her here his spirit might rejoin hers hereafter.

Rachel Whitwell was born at Kendal in 1771. She was the youngest of a family of two sons and four daughters. Her mother Dorothy, *née* Wilson, died when she was two years old and her father, John Whitwell, in 1782, when she was eleven. Her mother, who was only thirty-three at the time of her death, was one of a remarkable group of sisters,\* whom it may be worth while to name, for so many of them and their descendants are alluded to as relations in the journals and family correspondence.

There were seven of these Wilson girls living at Kendal; *Dorothy* married John Whitwell, *Deborah* married George Braithwaite, *Rachel* married Joseph Smith, *Elizabeth* married Josiah Messer, *Mary* married John Abbot, and *Margaret* married Hadwen Bragg.

Little Rachel Whitwell and her sister Hannah, when left as orphans, found a home with one of their uncles at Kendal, whilst their aunt Abbot† did all in

\* There were three brothers, the eldest of whom, John Wilson, married Sarah Dilworth and left numerous descendants.

† Sarah Abbot. In a letter addressed to his granddaughter, Jane Gurney Pease, and alluding to Sarah Abbot's death in 1843, Edward Pease dwells at great length on her beautiful life and saintly character



her power to take the place of their mother. Their education and training was most carefully attended to in the old-fashioned-way. As Rachel grew up she was apparently called on to contribute from her own little income for her maintenance. She kept correct and careful accounts of her expenditure and receipts. She contributed between £30 and £40 annually for what she terms her "Board," whilst her bills for clothes would surprise girls of the present day. The total for "Cloaths" in 1794 is £16 4s., and in 1795 it reaches the highest figure, £26 os. 8d. Her income at this time seems to have been at most £130, and in one or two years only £50, but she manages in addition to paying for her "Board," "Cloaths," and "Traveling," to subscribe to a Dispensary, Friends' Charities a "Lunatick Asylum," and other benevolent objects and save a little each year.\*

In 1796 she married and went to Darlington. She became more and more serious till the time came when she, at least occasionally, was heard in Meetings for Worship.

Nothing is more touching in Edward Pease's life than his love and admiration for his wife. While she lived and during the long years he was a widower, she remains the centre of his earthly being, retaining

and says, in addition : "I had cause to love her and revere her memory—thy Grandmama Pease who was dearer to me than life, while yet an infant supported at the maternal breast, was deprived of her who had given her birth, it was then that this beloved Aunt became the foster-mother, caring and watching and training the mind of her to virtue and sincere piety, who became the partner of all my joys and all my sorrows . . . and this dear Aunt had after this the guardianship and care of three successive sets of Orphans who all may be said to have found in her all that maternal solicitude could do for them, eventually, personally, and pecuniarily. Indeed she was an admirable woman in exertion, disinterestedness, humility, sincerity, kindness, benevolence, cheerfulness, frankness, and hospitality. I never knew that mind in which all these virtues so richly dwelt; now my precious child contemplate this sketch."

\* Some of the items may interest her female descendants and may be seen in Appendix V.



to the end her influence on his outward and inner life. He always speaks of her as lovely and beautiful. Certainly she was so in character, and in the refinement of her manners.

I have heard quoted as one of the maxims of Edward Pease "when thou choosest a wife choose one with a *good natural temper*, for religion comes and goes, but a good natural temper remains." There is a depth of worldly wisdom in this advice. Consciously or unconsciously he followed it himself, and nearly forty years of perfectly harmonious married life was his.

A great proportion of Edward Pease's early business life was spent on the road, riding to most of the wool-producing parts of the kingdom to purchase fleeces. In 1815 I find him at Stirling, with his son John, then about eighteen years old, writing to his wife telling her that John enjoys the life and change of scene and that his own mind seems to sound for him "a retreat from this field of labour." He adds

I apprehend I am about the age my much lov'd and honoured father was, when I accompanied him to this place. He had come into Scotland 30 years, and now after I also have for the 30 past years come here, I look with some hope and satisfaction to not having many more journeys of this description.

When he was forty, probably some years before, he was becoming more serious about religious matters and had abandoned the sports of the field for the quieter recreations of horticulture and fruit growing.\* To the end of his life he took a great interest in everything pertaining to the garden or the farm.

Some characteristic extracts from his letters and memoranda will suffice to illustrate the period of his life not covered by the diaries.

\* In Appendix VI. I give some of the varieties of fruit planted in his garden at the beginning of last century.

1811. TO HADWEN AND MARGARET BRAGG.

3rd mo. 25, 1811.

Did you hear of Paul Cuffee a black friend having sailed from America in his own vessel (and his ship's crew all black friends) for the coast of Africa, his object is to bring the produce of that country to London, having obtained permission from the Government to sell it at a low rate of duty.

This same year the question of being appointed an "elder" in the Society is mooted and seems to have led to quite a heated controversy between those who thought him a suitable candidate and those who did not. He writes to Hadwen Bragg :

I cannot but wish friends would leave my name out of the nomination, though I do not understand that the establishment of inquisitorial tribunals for the investigation of private character is either sanctioned by our discipline or founded on Gospel love ; I am not dealt with as a delinquent in a meeting capacity, neither am I treated with in private and tenderness, but as a character held up for detractive inference and unqualified surmise. I pretend not to that stability of walk which is free from every mis-stepping, but I have nothing to hide nor anything to fear from any earthly tribunal.

When the fight grew still hotter Joseph Gurney (of the Grove, Norwich) came to pour oil on the troubled waters, and earns Edward Pease's gratitude, who quotes Isaac Stephenson's remark that

Joseph Gurney was like a wall round about us, so we see as we did in Benjamin Flounder's case who having aid, through the coming in of Luke Howard and Uncle Bragg, assistance comes into our torn monthly meeting at the needful time.

He states that he has been the mark for the archers to shoot at and that as the want of unanimity was all on his account he solicited the meeting to free him

from the appointment and so withdrew from the assembly. The meeting adjourns for a month the further consideration of the subject.

In this exceedingly uncomfortable state am I taken as from tribunal to tribunal certainly not in a way to exalt me,—but when I consider the parties, and how for years they have treated me, no surprize attends me.

Finally he is appointed an elder and faithfully discharges for many years the delicate and important duties of this unsought for position in the Society.

In 1812 he takes a great deal of interest in the preaching of Stephen Grellet and the budding influence of Joseph John Gurney. He describes some of Stephen Grellet's meetings ; one at Buxton,

brought about 3,000 persons together in a small square field where for about 2½ hours S. G. declared truth, great and attentive stillness prevailed, and many were the expressions of satisfaction heard from the auditory ; the preparatory conflict which this dear Friend had which he compared to one leading to the Stake, was I understand crowned finally with great sweetness and peace.

At another meeting, with the Jews,

about 1600 attended, conducting themselves pretty orderly during the silence ; when S. G. had stood sometime, considerable restlessness took place and so many going out a degree of discouragement was felt by S. G., but this soon subsided, and the sequel proved that so general was their satisfaction and approbation with that which he was communicating that they had gone out to collect and bring in more of their bretheren.

Of Joseph John Gurney he writes :—

Joseph Gurney read a very pleasant letter to us from his nephew Joseph John Gurney to whom his Uncle had wrote

rather largely on the subject of the Supper. J. J. G's reply was an agreeable one, expressing some solemnity of regard for it; but without a belief of its being needful for him to become a communicant. Should this veil of attachment to outward ordinance which seems to linger in J. J. G's mind be completely rent by his feeling an inward and spiritual communion with Christ being indeed come, and having taken up His abode in his soul, so that a perpetuation of outward ordinance was no longer needful in remembrance of Him, what a shining Ornament in our Society would Joseph John become."

In the following year I find many allusions to the work done in the prisons, the "abodes of misery and indescribable wretchedness," by Stephen Grellet and Elizabeth Fry. The next is a rather curious passage in one of his letters.

Mary Dudley has had a meeting at Windsor at which most of the distinguished persons of the place and in the vicinity were present, several from the Castle, by all accounts it was a memorable season, and after a powerful convincing testimony she was favored in an extraordinary manner in supplication, supplicating for the King with a power and solemnity that tendered almost all present, the covering over the meeting was represented as being marvellous; she has since acknowledged she had never experienced the like descending of divine empowering influence; a person present penned this prayer from memory and presented it to the Queen, who shed many tears in perusing it, and despatched the Lord in waiting (Harewood) with messages of kindness to M. D., directing that every comfort and accommodation might be granted her: A clergyman who was there spoke to her at the close of the meeting offering his church, and I think added he was convinced beyond all doubt that she was commissioned to preach the everlasting gospel and enquiring where she lived, said if she came to his place which he named he would give her every information etc. She replied she had not been without some thought of going there, and soon after went and a season of favor was again witnessed. The same also at Staines, where

being largely engaged and much exhausted she fainted near the close of the meeting : on reviving and looking up she saw the same clergyman standing over her, exclaimed "Art thou there." He replied, "Yes, and what is far the better the Lord is here also."

In 1814 a more distinguished personage arouses Edward Pease's attention—the Czar of Russia. I find many allusions to the almost Quaker Emperor :—

EDWARD AND RACHEL PEASE TO HADWEN AND  
MARGARET BRAGG.

*6th mo. 26th, 1814.*

I will advert to some tidings which have reached us respecting the Emperor of Russia as I cannot but admire his nobility, his humility and condescension : he proposed to accompany W. Allen to Westminster metg. accompanied by his Sister the duchess of Oldenburgh, putting W.A. in the coach before himself, in meeting he behaved becomingly and attentively, shaking hands with men frds under the gallery at the conclusion of the meeting, and crossed over to do the same with the female frds as did the duchess : The audience he gave S Grelett, W A and Jno Wilkinson lasted about an hour, conversing frankly on serious and religious subjects, expressing his satisfaction with the address they had presented, saying he had read it many times over, dropping the tear of tenderness he acknowledged himself a poor humble instrument in the divine hand, made use of in restoring peace to Europe. His just sentiments on prayer were striking, remarking he could find no one he could converse with on religious subjects, but his Sister ; he regreted he had to pass so considerable a part of his time in a manner so unsatisfactory to himself, he wished if any frds went on a religious visit to Russia, they would at once make themselves known to him without waiting for any introduction—all this appears to indicate a character I trust richly acquainted with divine goodness—may he be preserved and his knowledge and faithfulness encrease.



## EDWARD AND RACHEL PEASE TO THE SAME.

*6th mo. 30th, 1814.*

We expect many frds tomorrow, Cos Mary Birkbeck & Chas Parker, Cos G Stacey jun & S Grellet. I did not when I wrote you 4 or 5 days ago expect I should see the "friend and Brother" of the Emperor, for so he designated S G at parting—S G at the Emperor's request had given some account of his early life which Alexander remarked in some degree resembled his own, but that he (S G) had obtained a safely settled interest in heaven whilst he had to contend against the temptations of time surrounding on every hand, remarking he was of the same faith and a fellow believer in spiritual worship, that in his daily prayers he used no set form of words, but as the divine spirit gave him aid so was his prayer; that his Sister so united with him, that he considered her as a special gift of heaven.

The following letter is worth preserving too:

Substance of a letter from M. A. Deane, Tutoress in Nathaniel Rickman's family, to her parents.

*Auberstone, 26th of 6th mo. 1814.*

DEAR PARENTS,

I must date my letter the 26th tho' it is the 27th. I write it, that being a day I shall ever remember, for on that day I received a shake of the hand from an Emperor, and a kiss from the Grand duchess of Oldenburgh. On first day morning we placed ourselves at the front gate, in expectation of seeing them on their way to Dover, and shortly after saw a number of Foreign carriages; those in them bowed to us, and we nodded to them. After a time the King of Prussia passed by with his two sons; the King bowed to us and we acknowledged the favour. Finding it would be some time before the Emperor came we went to dinner, after which Nathl. Rickman said he should like to go to Horsebridge, but I said as there were crowds of people there, it would be more respectable to be seen at home, little thinking who we should entertain: we therefore returned to our post, and walked about before the house, till we might see some of the carriages

coming :—they made their appearance, and we were directed to look into the second carriage for the Emperor. There was a female with him, whom I directly knew to be the duchess of Oldenburgh. The Emperor was looking at a map, but observing us, he immediately called out “Halt, Halt.” The horses stopped, and he jumped out, and came towards us with the air of a gentleman, and inquired if we were quakers? we said we were; “was it a quaker house?” we replied it was; “might they see it?” Nathl. Rickman said “certainly.” He then turned to the duchess and said, “Oni, Oni”\*; she immediately got out of the carriage, and held out both her hands to Mary Rickman and me, and said, “how do you do? I am glad to see you.” The Emperor then shook hands with us, and taking hold of Mary Rickman led her into the house, and the duchess taking Nathl. Rickman’s arm, they came into the best parlour, where they had some refreshment. They inquired of Mary Rickman how many children she had, and if I were their daughter. They then went into the back parlour, and said, “how neat it is.” The duchess wished to go up stairs, and turning to Nathl. Rickman said, “come, sir, come”; the duchess took Mary Rickman and went into the best room. They remarked, “this is for your visitors,—which is your own room?” which they were shewn, and also the school room—they then went down stairs into the great parlour, where I had time to examine their countenances, and I think I never saw one in which every thing that is good was more observable than in the Emperor’s. He was open, generous, and polite in his manner, and affectionate in his address. They have both so won our hearts, that I am sure we shall never forget them. The Emperor is a very well made, handsome man, and when he rose to take leave of us, what shall I compare it to? I do not know, unless to fond parents taking leave of their children, for it could not be more affectionate. The Emperor kissed the cheeks of Nathl. Rickman and the boys, and the hands of Mary Rickman, the girls, and myself. The duchess kissed us, and the girls, and shook hands with Nathl. Rickman;

\* In the original it is not clear whether “Oni” is a familiar appellation of the Duchess or intended for “Oui.” I incline to think the former.

they both wished us good bye, and farewell. The Emperor turned round just as he got into the carriage, and said, "Remember me to your brothers and friends—we are going into Russia—it is a long way, but you will not forget us." We assured him we should not; I am sure I never shall. He inquired of N. and M. Rickman their names. They both speak English, and understand it very well. The Emperor was dressed in a plain brown coat, of the English make, and the duchess in a lustre and shawl, put on just as we wear ours; a bonnet, and feather half a yard high, of the Russian make. Their coachman was the drollest looking man I ever saw; he had a long beard. I carried him out some ale, upon which he took a brush and brushed the dust off his beard before he drank, and patted his breast and bowed. I also gave the Prince Regent's servants some ale; they said we had such an honour done us, as thousands would have given hundreds of pounds to have had. The Foreign carriages are the ugliest things I ever saw for such great folks. I must tell you more in my next. Farewell—I shall always use that word, because the Emperor and duchess did.

MARY ANN DEANE.

The relationship between the Czar Alexander and Friends is so remarkable that I give some of the documents kept by Edward Pease in Appendix VII.

The early part of 1815 was a time of panic and trouble for those in business, and Edward Pease left home to visit various places to look after the interests of his family. He writes:—

I found every where a remarkable torpor at Leeds and Manchester, London seemed palsied by the empty coffers of the Bankers, and from some of them I learnt that there were establishments with you and around you that could not weather the storm, as they could receive little or no help from the city; and the confidence of the country was so withdrawn from houses of the highest standing that a twenty-four hours suspension is reported to have taken place in Gurney and Co's branch at Lynn.



Sarah Hustler, writing to him this year (1815), says

I have had from my dear Eliza Coggeshall pleasant tidings of her safe arrival in the bosom of her own family. . . . After a tedious and trying passage of 83 days (from America) four weeks of which they were in short allowance having bread by weight and water by measure, many storms, and hard gales and hard winds had been their portion, but she appears to have been most tried by the conduct of some of their fellow passengers who drank to excess and used much profane language.

Such letters as these explain, in some degree, expressions of anxiety which otherwise seem exaggerated, in Edward Pease's allusions to parting with his relations and friends who go to visit America.

1816. In a letter discussing the Holy Alliance he adds :

I suppose you may have heard of a religious people in Russia, the Duobortisi. A few years ago the Emperor sent this class of religious into the government of Wiborg among the Finns, who could not converse with them ; they are distributed among the poor peasants, or were so, and not allowed their place of abode or to seek work anywhere ; all their religious books and Bibles were taken from them that they might be instructed in the religion of the Greek Church.

He proceeds to detail the efforts Friends in England are making on their behalf, and to assist them to return to their homes among the Don Cossacks.

This year the family business receives a blow through the destruction of the Darlington mills by fire.

The first of consolations (for these are only left to flee to) is the humble thankful acknowledgement that no life has been lost, nor any personal accident befallen any one ; to us the accident is heavy, but feelings dwell less on that, than the thought of 600 persons, poor men, women and children so

suddenly thrown out of employ, or a livelihood, at a time so difficult. The ways of divine providence are a great deep, and perhaps a circumstance mixed with great suffering to the poor is less scrutable than one where alone the weight would fall on ourselves. These things we must leave with the query, Shall not the Judge of all the earth do right ?

*6th mo. 12th, 1819.*

From what I see and hear I fear our valued relations here are about to be plunged into great perplexity and distress, so great a run on the bank and their Bank paper being soon exhausted, they tendered the notes of other banks which, in some instances, were accepted,—Cos E B. [Edward Backhouse] is expected from London to bring a supply with him, and at Sunderland they have closed until this come.

*11th mo. 26th, 1819.*

The national difficulty there is just now for want of silver is much felt by us ; how do you get along, we represented to the house in Lombard Street the trouble we had to get our workmen's wages paid ; they sent our letter to Lord Liverpool who had kindly ordered the mint to send us 500*l* the disposition to hoard has soon taken it up, so that we are resorting to checks on J Backhouse and Co for 5*s*. ea, they to give a one pound note for four of them.

EDWARD PEASE TO HADWEN AND MARGARET BRAGG.

*2nd mo. 2nd, 1819.*

A report is in circulation and said to be quite authentic that the Prince Regent, Earl Sidmouth and another nobleman, drove to the door of a ministering friend ; when the prince after making many apologies stated that being unable to hear undisguised truth, asked the friend if he would answer him one question. " If it is not against my conscience I will," was the reply. " Then do you think, and does the world think that, in the existing separation between the princess and myself, that I am to blame, or the princess ? " " Thyself," was the answer. After many apologies and thanks, they drove





MARY PEASE.  
ob. 1825. aet. 23.

off. The Princess, soon after this, was sent for to this Kingdom.

In Edward Pease's accounts there are suggestive items such as, to take examples from May, 1823 :

Hay taken for Church Cess beyond the amount charged on me £28 5s. 8d. Posting to and from London £53 15s. 6d.

A similar entry to the last recurs each year when he goes up to attend the Yearly Meeting. When he is there in this particular year there is a curious medley of purchases, while in town, including umbrellas and such articles as " half-a-dozen silk hose, £2 17s." " 1 dozen Cocoa Nuts and bag £0 7s. 6d.," " 2 silver Ladles, £2 1s. 0d."

In October, 1825, his sister Mrs. John Hustler died, and he feels her death acutely. Her death followed, within a fortnight, that of his son Isaac, and Isaac's that of his daughter Mary, at the age of 23, in May of the same year. Mary had for several years given her parents anxiety and for some time previous to her death on the 30th May, they had abandoned all hope of her recovery. In speaking of her death he says :

She was through the whole of her illness most gently led on and spared the suffering which thousands have to pass through, though the final separation came upon us as a flood overtaking us before we were aware. . . . she was truly to us a lovely plant and the chasm in our home circle must be long and painfully felt. I am also conscious of tender mercy in preparing our minds for the sad parting, yet the awful stroke which set at liberty the precious spirit will call forth the poignant pang—all nature trembles—but my soul must wonder and adore.

And then he goes on to refer to Isaac, having shown the same alarming symptoms.\*

\* Apparently, both these children died from consumption.

I scarcely know how patiently to bear up or to sustain the possibility of a second bereavement awaiting us.

We will pass over the weeks of alternating hopes and fears between May and September. In the father's pocket book is the simple entry:

*9th mo., 27.* My beloved son Isaac departed this life with consoling faith that his heavenly father had prepared a blessed mansion for him,—

and another on "10 mo 1" that he is "laid by the side of his sister, my beloved Mary."

These sorrows are necessary to allude to, for in his own words they deepened his "religious life and experience and diminished the estimate and value of all visible created objects."

1832. Though I pass over many years in the life of Edward Pease in this sketch, the picture of the Quakerism in which he lived would not be complete enough without an allusion to the attitude of his own and the Society's to public life. It is almost incomprehensible to us, in our day, how great a commotion the bare idea of a Quaker standing for Parliament caused in the Society of Friends. There is a file of correspondence exhibiting the tremendous opposition that Joseph Pease had to encounter when he first entertained the idea of entering Parliament, the heaviest being from his own nearest relations and his mother-in-law Jane Gurney. The strongest arguments that Edward Pease could use to dissuade his son were used at the outset, but once assured of the absolute purity and sincerity of Joseph Pease's motives, of his loyalty to the principles in which he had been reared, and of his intention to bear witness to them in the face of ridicule and in all events, he did not further interfere. The following passage in a letter from Joseph to his brother John Pease exhibits Edward Pease's views at the outset:



ISAAC PEASE.  
Fourth son of Edward Pease.  
Born 1805. Died 1825.



EDWARD PEASE, JR.  
Third son of Edward Pease.  
Born 1801. Died 1839.





Calling this morning upon my beloved and honoured Father he made several affectionate remarks to me on the part I have already taken respecting the approaching Election, but more pointedly attending to certain reports, he expressed his decided opinion that unless I was wholly regardless of all parental counsel, the advice of all my best friends, the domestic happiness of my family, my duties as a husband and a parent, and a member of the Society of Friends, I could not for a moment entertain the idea of yielding under any contingency to become a representative of my countrymen in Parliament . . . he seemed astonished that there could exist a doubt in my mind as to the wisest and safest course . . .

During this trying and worrying time it is refreshing to find that some of his Backhouse relations and that even in a meeting for worship a Minister, Caleb Wilson, stood up for him and said that his sympathy was so strong "that he had felt nearer to him than any relation, bone of his bone and flesh of his flesh."

The Friends discuss the subject so long in a Monthly Meeting that they have to adjourn to an inn where the business was re-opened by Jonathan Backhouse, Joseph's brother-in-law, declaring that he did not dispute the step, that he believed the time would come when Friends would be called more openly to come forward, that some one must open the door and *now* might be the time. "Father Pease" announced that he had had his say and proceeded to advise Joseph to make up his mind without being talked into it or out of it by his friends, and they finally agree that they are to use their influence to prevent "displays" of popular feeling, drinking and lampooning, and "all parted in great love." Joseph writing to calm his mother-in-law, Jane Gurney's feelings says:

The day of trial has arrived, a requisition which leaves me no doubt, as to the majority has been presented to me. I have answered it—That I will not canvass, I will not ask one man

for his vote, I will go to no expense, I will both in and out of Parliament unflinchingly support my practice and my profession as a member of the Society of Friends ; if elected under these circumstances I will endeavour to serve them faithfully. I have counted the cost I trust—sacrifices in business, in ease, in quiet, in domestic comfort, but in my conclusion, after intense bitterness, I have been peaceful and comfortable. How much is my heart torn in thinking that distress and dismay may cover thy mind in reading these lines ; if I am right, mayst thou be permitted to see it and feel it. If I am wrong, mayst thou be enabled to put up thy prayers with mine for help in danger and in difficulty. . . My dear Parents, Brothers and Sisters have not dared to set their faces against it.

1833 may be said to have been the most marked year in Edward Pease's long life. In October he and his wife had gone to stay with their cousins Wilson and Margaret Crewdson, at Plymouth Grove, Manchester. One night she fell in her room and struck her head ; concussion of the brain followed a few hours after what was considered at first a slight accident. She died the following day (the 18th of October), very suddenly. With him by her side, her hand in his, she passed out of his life, " as," he writes to his children the infant sinks to rest so peacefully the purified spirit of my greatest earthly treasure, your blessed mother, took its flight to its mansion of glory.

Writing to Jane, the widow of Joseph Gurney, a little more than a month later, he alludes to

the cup filled with the wine of astonishment which she has had to drink, and adds, " and now in the ordering of heavenly wisdom that cup having become mine, it has introduced into *all the avenues of sorrow* into which no eye penetrates ; no foot treads ; nor any heart feels ; but *such as have had the same administered and given* them to drink also.

In this letter he asserts that the " heavenward path " which his " treasure (his wife) had to walk in



JOSEPH PEASE.

Born 1799. Died 1872.

Second son of Edward Pease. M.P. for South Durham in four Parliaments.  
From the original portrait by Sir George Hayter, painted in 1834, in the possession  
of Sir Alfred Edward Pease, Bart. : being a study for his historical picture of the  
first Reform Parliament of 1832.

•

was in great lowliness, humility and fear " and that from her diaries penned " during forty years," there are many entries that indicate the " wailings of a mind " not satisfied yet. It is deeply instructive and encouraging to see

how as life flowed down, her prospect and faith brightened and strengthened, that she would through tender mercy become an inhabitant of the heavenly city, and so fully does my heart center in this belief, that when I meditate at intervals by the spot where all that was dear to me lies reposed, it seems as if no earthly inheritance claimed my wish than that space which is by her side ; nor any in heaven, but where her pure Spirit mingles with the just. . . May I so walk, as through mercy to inherit such a blessing.

In this spirit Edward Pease lived out his long years alone. What is given here, so briefly, will sufficiently explain much in his after life.

There are a vast number of the old man's letters to his grandchildren ; in almost all there are to be found some touches of old world colouring amidst the Quaker drab. One or two illustrations will be enough. Writing to his little grandson Joseph at John Ford's School at York, near Walmgate Bar, he tells him that he thinks about him

as alternately engaged in lively, refreshing play, in plying at other times over lessons, sometimes rather tedious, but to be found in after life affording thee abundant compensation in utility or pleasure,—to acquire learning is sometimes felt to be like drudgery, yet this tedious part is very short in duration, compared with the pleasure which springs from possession—thus the hope of reward will, I trust, always sweeten labour.

. . . I should be glad to know how thou art, and every thing about thee, what are thy pursuits, if botany, entomology, the lathe, or that play and progress in thy studies are thy chief resorts. Hast thou done any thing at photogenic drawing. I enclose thee a few specimens, and if thou art unacquainted



with preparing the paper and process, I could give thee some preliminary instructions which I had from an ingenious youth, Chas. Waring at Neath. . . Having mentioned Neath, I may tell thee, I made an excursion into South Wales, a part I had not previously visited ; my attraction was an old and valued friend, Anna Price, upwards of 80. . . Had my chief anxiety been to see the country which very near the point of my tarriance is said in beauty much to be a counter part of Switzerland, I should have been disappointed. I saw very little beyond the locality I was in, except going to Swansea ; it is a seaport of considerable consequence from its export of coal and iron, in the latter article it may equal any other part of the world, and in copper I suppose far exceeds all others. All the copper ore raised in Cornwall, where there is no coal, is brought to this place to melt, where coal is abundant ; of late a great deal of ore has been brought from Cuba, where we may fear it is obtained at the frightful cost of human misery, from the slaves imported into that extensive Island. . . From the pernicious smoke arising from melting copper ore, there are hundreds of acres of ground on which not one blade of grass or anything green or moss of any kind is to be seen—washed, beaten and guttered by the rain, it has something which, to a stranger, has a feeling of frightful aridness about it. I was not prepared to see South Wales exactly as I found it ; my apprehension was that from the riches I should have seen the mark of opulence and improvement, but I suppose the wealth obtained is comparatively recent, and that its income is more expended in extensions to obtain still more, than in the improvement of land or in draining and building cottages ; these and their towns are of an inconceivably poorer description, covered with almost universal thatch, than I anticipated ; of the roughest stone work, nearly all white-washed. It may seem to require 100 years to bring that part of Wales up to England. The character of the country, in its abounding in very fine ruined castles, proves they have had themselves at some time to defend and keep separate, so that English influence and customs have made slow inroad about Neath, Swansea, etc. ; those who speak our language are but few ; a female costume is much different in the middle classes ; a

black beaver bonnet or a high crowned black beaver man's hat adorned the head ; a large scarlet worsted shawl,—reaching from the shoulders almost to the feet,—but these last invaluable appendages in the lower classes have only the best and kindest covering such as Nature grants, and, is it not surprising, never need either new sole or upper leather, being good skin. I doubt not but thou wouldst hear of the Chartist riots, there had been in Newport. I saw the windows of the Inn much broken, and several of the soldiers standing in the bow from whence they fired (the riot was on 2d day I went through on 4th) ; on my return, they said there were 25 dead, some of them found in the woods, (how lamentable to die there alone in such a cause !) ; from the arrival of so many military there appeared no fear of further mischief. . . . They are building a very large *iron* Steamboat and a gentleman with whom I travelled in the Coach, an East India Captain, I think, known to thy father, says he thinks in a few years all the merchant Ships will be made of Iron ; there is so much room for stowage, they take so light a draft of water and possess so many advantages ; if so, how things change about, when ship's carpenters have to turn blacksmiths.

Here is a picture of Dover in the olden time from another letter to the same grandson, written in June, 1836 :—

I hope thou endeavours to be and art a good boy. It would be a great pleasure to us to have thee here ; there are so many things to please and amuse thee ; the sea is within a few yards of our house, its fine waves break against steepish banks of round flints, and rolls them together in such a hurry and with such a clatter as to interrupt the sleep and quiet of some persons ; pleasure boats with their waving flags lay constantly, when not sailing, almost under our drawing-room windows ; the harbour and piers, where the steamboats and ships lie is about half a mile from us. The coming of boats and their going to France, especially coming, attract a great deal of attention, and it is amusing to see that so soon as they come to the side of the pier, such a number of persons jump on board with lighted lanterns and pop down the hatch-

ways to the engine ; into the Cabin and every place to look for smuggled goods ; and to see the passengers looking anxiously after their luggage, all of which is carried to the custom house, and every package and trunk opened, and if the keys are not found or as is often the case the keys are lost or mislaid, the Locks are broken. . . . While we have been here many of the nobility have been coming and going from and to France, and if of royal families, then 21 Cannon are fired when they arrive in the town, and the same number when they leave it ; upwards of 100 cannon have been fired since we came, and the fort being just above our house, we find it shakes with such loud reports, the windows shake very much. It is curious to see the smoke and flash of the firing so long before you hear the crack. The good people of Dover were roused from their slumbers, I should think, by the discharge of 21 pieces of cannon about four o'clock this morning to announce the arrival of the Duke of Brunswick, and the same salute this forenoon when he sailed.

The very fine Castle here would please thee much, it stands on what might be called a little mountain of chalk ; and worked down into this chalk are places for troops, having windows to the sea, and very large magazines where they have vast quantities of gunpowder and arms ; the castle is a very old building, some parts erected by the Saxons, some by the Romans, and added to by former Kings of England.

There is one long and large Brass cannon, 24 feet long, called Queen Elizabeth's *Pocket Pistol* ; it has a deal of raised work upon it, and must have been thought a valuable present made to that Queen, by the Dutch, for helping them to drive the Spaniards out of their country ; there is a Dutch inscription on it purporting its power—

Sponge me well and clean  
And I will carry a ball to Calais Green,

but this is a fable as it would not carry a ball above seven miles, and it is twenty-two to Calais ; the houses in that town may be seen from the castle with a telescope.

It is not the information in these letters which is interesting, so much as the illustrations they afford



of the Quakerly caution of expression and description ; they also exhibit at times the quality, so cultivated in Edward Pease's day, of a sensitiveness as regards personal responsibility ; take for example the following :—

7 mo., 17, 1834.—I send thee in this letter an account of a balloon which is to go up next 3rd day ; . . . It is to ascend from my small field next to my garden, so that you could have seen it very nicely and the gentleman who goes up with it. I did not much like to let him have my field for the purpose, and told him I must have time to consider of it, before I could give leave, as he might fall down and break his neck [and then I should be ready to consider some of the blame would rest on me ; he said he had been up 114 times and did not fear ; I wished him to look for another place and would give him half a sovereign to have nothing to do with it. As he could pitch on no other spot, and finding it would be a great disappointment to him and the townspeople, I reluctantly gave leave, telling him I would not take any pay for the use of the field and should he be killed by falling from a very great height as a gentleman at Newcastle once did, I would be clear of it ; the gentleman I have just named was to hold down the balloon until it was ready to be let off, and being busy cracking nuts he tied the string round his arm, so when it went up he was entangled in the string, and when so high as to be almost out of sight his arm got loose and he dropped down feet foremost into a Garden, but fell with so much force he sunk up to the knees in the earth and was quite dead.\*

In 1837, when the queen came to the throne the Society of Friends presented an address ; the following extract from a letter gives a description of the proceedings :—

\* An account of this accident at Lunardi's ascent at Newcastle in 1786 is given in Sykes' Local Records. The gentleman who was helping Lunardi, and who was killed, was Mr. Ralph Heron, " The border on which he fell had been lately digged, into which he sank above his knees, from which shock his bowels were totally displaced."

We have had a very interesting occasion last 6th day, as the paper would show, in presenting our address to the young Queen. After waiting in an adjoining room about half an hour, folding doors opened and we observed at a longish distance before us, our youthful Queen seated under a canopy, with the Ministers standing about her in remarkable stillness and stateliness. We advanced slowly through files of guards, she fixing her large eyes upon us till we drew up close to the footsteps of her throne. I thought she looked a little flushed at first, but her countenance is pale, very fair, rather inclined to plumpness, agreeable looking, but not of refined features. She sat in remarkable stillness, no one about her seemed to move a lip or a limb. At one part of our address, I believe, when we alluded to the pardoning of the guilty criminal, I observed she drew in her lips as if the subject closely interested her feelings; and towards the close, when we used solemn and supplicating terms, her bosom heaved as with uniting aspirations. On the whole she conducted herself in the most striking manner; she sat in a high-backed chair, which made her appear diminutive, and her person being much covered with insignia, she appeared like one of fourteen or fifteen years old; her hair was very neatly done up. When she had finished her reply, Lord John Russell took it from her, and she bowed to us; she then gave it to W. Allen, who read our address (they said) beautifully. At a signal for retirement we commenced the process of walking backwards, to the amusement of many I dare say, and to the no small amusement of my toes from the uncouth and uncourtly breeding of a stout Friend before me. It was altogether a most interesting spectacle, and there was, as I thought, much solemnity apparent in the occasion.

The following extract from a letter of Joseph Pease, gives an account of the coronation of the queen:

What have I seen? An enormous well-behaved, contented and apparently happy People crowning their youthful Sovereign, and a splendid sight it was—strange mixture and sad confusion of the reality and semblance of sacred things—much of popery, much of ancient traditions and feudal days and

much of Jewish remnants grafted on a Christian stock ; much to arouse the feelings, to excite the admiration, and disgust the judgment. . . . An air of congratulation and satisfaction is almost universal ; weather and circumstances having favoured the whole. The Abbey was certainly a fine spectacle, the company gorgeous and beautiful, the Queen interesting, but somewhat benumbed (I should think), and the experienced declared it to have been a whole without the possibility of rivalry under the sun ; no metropolis so grand and no people so rich, no nobility so capable, nor any empire more the subject of admiration, or more worthy the consideration of the statesman or the philosopher, all these as it were confided to the guardian care of a child, just emerged from simplest tutelage and tutor age. These points remembered, there was much to induce trains of sentimental thought. I see the *Morning Chronicle* singles me out for notice and echoes the appreciated comments made to me on my appearance, simple as it was. I had a capital seat in the Abbey ; came home and wrote my letters. . . . then assisted my brother Barclay in shewing the lions to his children, and Jane G. Backhouse ; such prodigious masses of people (and the extraordinary display of fireworks exhibited to us) my mind had never conceived. A discharge of 800 Rockets simultaneously, throwing each as many balls of crimson, yellow, green and blue lights throughout the sky, showed the hundreds of thousands of gazing spectators. The illuminations were of the most costly character, and as I pursued my way home from my friend Vivian's garden, where I had secured for my companions kind accommodation, near one o'clock, the streets were still crammed ; we were once locked for about one hour and a half, the police in vain endeavouring to obtain any regular passage. This finished my coronation—others are pursuing balls, music, fairs and reviews—I have had enough.

1840. It will help to give some idea of the conservative way in which he viewed the business of the Quaker parliament when he went up each May to London to attend its sittings, to quote from a letter to his son Joseph on the 2nd of June, 1840.

I know not what tidings thy dear two may have given thee of the winding up of our Yearly Meeting. I think it concluded to a considerable degree of comfort, which would have been yet more encreased had we parted under the solemn supplication of thy dear brother (John), and had not George Jones' communication so far dissipated our gathered feeling as to make way for a teetotal harangue, . . . In my apprehension friends have seldom parted under a more united feeling of brotherly love, more settled in our principles or in more attachment to our common faith—though in various parts of the country, I can suppose, the attraction to other places of worship is weaning many. It seems to me as if this must be the consequence of so much association with others for benevolent purposes (and how can we forbid the exercise of such praiseworthy exertion), yet the temptation to young friends to abate some part of their profession is obvious, and opening the way to friendships and missionary meetings—it seems as if we were in a position fearfully liable to be caught, so that “come out from among them, touch not,” a language much the reverse of my nature, as attaching to good works to be performed in unison with others, has yet a great deal in it as making for our preservation as a distinct religious body.

As regards the Meetings of Ministers and Elders he mentions some documents presented in person by William Allen and Elizabeth Fry, and proceeds :

that balmy covering with which dear Elizabeth Fry gilded hopes of good done and to be done, you know can spread a very soft and softening mantle over what she has to represent. She laid on the table a short, but pleasing, I may say flattering letter, wrote by the now King of Prussia, and to which the Queen had also signed her name, and which thou hast probably seen. I am not sure that any such private letter comes before such a body in our legitimate capacity. However it was pleasing POSSIBLY not to all for I observed S. Grubb withdraw ere W. A. and E. F.'s communications were made, so that I have grounds to doubt the fulness of her unity, and probably some more, with these mixed proceedings or the

parties concerned in them—but in our Meeting of Elders we had a proceeding which to my view was as short of legitimacy as the foregoing. Maria (Saml.) Fox asked leave to come into our (*i.e.*, the Elders') meeting—the only objection made was a lateral one on my part, desiring that this visit of a minister might never be drawn into a precedent, as our meeting should be held for ourselves and free from any risk of bias from ministers. She came in and a long communication we had, encouraging us to a faithful discharge of duty, all very good but all such as might have been expressed in our joint meeting—it seems to me that these meetings should be unapproachable by any but our own cloth—for had female visits been admitted four or five years ago we might have received a bias which would, as it did in the Yearly Meeting, have endangered our being carried off our feet by WOMEN! Admirable and lovely in all respects in THEIR RIGHT POSITION. Feeling and hearing how much trial there was in S. G. always occupying the time in meeting, I was bold enough to offer a few observations on that excellent advice not to exceed the measure of their gifts. I was well followed by S. Corder and Samuel Gurney, but whether friends were cowardly in touching such a character or deemed us radical, I know not, but we were not followed up; this I deplore because I am certain we are suffering under a domination which if continued will come out in open revolt.

The foregoing will be enough to illustrate the pedantry of Quaker style and the questions that occupied the thoughts and time of these Friends and Elders.

In 1849 there is evidence of the continued interest Edward Pease took in the Anti-Slavery cause, and he follows the proceedings of the Quakers' deputations that are received at various continental courts. He calls the king of Hanover "a gruff article," and quotes his remark to the friends who addressed him that "he did not want anybody, tell him what was his duty,"—and mentions that they had not seen the King of Denmark.

He was so taken up with congratulations, rejoicings, triumphal arches, and for the return of his armies from Schleswig after such splendid victories, respecting which August [Mundhenck], as a Prussian speaks with most marked contempt.

In a truly patriarchal fashion he watches over the manners and habits of all his descendants, noticing the slightest breaches of the proprieties by even his grandchildren. To Jane Gurney Pease :

I learn you [*i.e.*, Jane and her sisters] are going to the Mechanic's Soirée this evening—I could desire and hope not to be tea-makers. As regards the whole thing, there is an unfeminine vulgarity in it from which you might do well to stand aloof. There may be something antiquated you will suppose in this sentiment ; but it seems to me the once *very worthy* ancients at the Grove [*i.e.*, Joseph and Jane Gurney, their Grandparents] would have united in it.

To illustrate the straitness of old Friends such a letter as the following is worth preserving :—

TO JANE G. PEASE.

Marske,

8 Mo. 5, 1851.

MY BELOVED GRANDDAUR. JANE

I have heard with much concern that the Duke of Northumberland's band is to be at the flower show in thy cousin Edmund Backhouse's grounds. I deeply regret that a circumstance which would have given much pain to a character so exalted—who recently possessed these grounds, and whose demise is affectingly fresh—should have been permitted.

Whither the attendance of friends may be considered the attendance of a *place of amusement* (*to make it such*, is the sole purpose for which the band is procured) I leave ; but to me it feels such a trespass on, and violation of the discipline, and principles of friends ; that I can do nothing but discourage their presence : my conclusions, my Beloved Jane, may be

considered strait; and so will the conclusions of every one be deemed, who faithfully aims for that only safe road which has a "strait gate" and leads into a narrow way: so it greatly crosses my natural dispositions to say, that neither refreshments nor welcome will be provided at my dwelling (for those who come only and purposely to be at the show); I say this with much keenness affecting. Farewell my beloved Jane—my dear love is unchangeably with you all.

Thy truly affectionate Grandfather

EDWARD PEASE.

In another which he wrote to Jane in 1845, after a visit he had paid to Elizabeth Fry at Plashet, he speaks of her as

very sweet and conversible, *perhaps* her mind not quite so strong as once, yet that prizable past—tenderness of mind, true piety and affection remain and what an adorning they are to old age and under infirmity. I dare say it has occurred to thee my Lov'd Jane that the foundation for these attractive dispositions are best and surest laid in early life, and ah! so blest is the possessor of them, and such a blessing to those around, that every intent and purpose of the heart might well and ought to be directed to their attainment.

He then points out the way to love, power and trust, and warns her against what he has seen at Ham House:

The introduction and association of those not members of our Society to the dwelling—the seed bed of an alienation productive of bitter fruit. So dear Jane think, and wisely think, that the less association with those without our Pale, is best, safest, most protective of principles and freeing from temptation or to depart from it. Well, I had no idea of giving expression to thoughts in rather too hasty a way perhaps, and which would have been better if more pondered.

In yet another letter to Jane in 1850 he writes:

I do not know if I have told thee of my changed taste in reading—'tis possible something of the same would yield thee



a sweet and peaceful mental rest after books quite properly amusing and instructive—

and suggests that she should acquaint herself “with the faith, patience, hopes and sufferings of our worthies,” and alludes to her cousin John, the eldest son in the Earllham Gurney family,

who when reduced in health would *only* have Friends’ writings read to him, and when thy cousin Joseph John [his brother] would take some of their works less of narrative and rather, as he thought, *dry*, in order to get him to sleep, his wakeful interests in their pious sentiments kept away the intended soothing effect. So dear Jane all this is to thyself in that paternal warmth which wishes to promote thy happiness.

But when he is 90 he goes on advising Jane, and writes to her at her late Uncle Barclay’s house at Leyton believing you beloved Sisters are good friends, I wish you would carry it as handsomely and becomingly neat as your cousin [Jane Barclay] it might a little tend to stem the torrent of unshamefaced tumble of head bonnets now usual. I know you think to begin at the heart is best, so it is, but begin, at the head or anywhere, to do well is good.

A great deal of Edward Pease’s time was spent each year, even when he was over eighty years old, with his married daughters at Saffron Walden and Bristol. The following extract from a letter to his granddaughter Emma Pease gives us a glimpse of how he spends his time when at Bristol in 1850.

Now my dear Emma it would be no surprise to me while your five needles were whisking through wedding preparations if there were started an expression “I wonder how grandpapa spends his time.” So to keep him in mind I will tell you a little about him. He goes to meeting more frequently than when at home, he writes many letters to those he loves there . . . [here follows a list of calls paid and visitors]. . . . He reads a little variety, his present scale is the

archives and ancient records of this monthly meeting which have considerable variety in them; he finds turbulent couples determined to be wed came into meeting with a few of their friends, read a Certificate and wed themselves; they and their attendants, or at least the latter, send in an apology and paper of regret, they seem to be forgiven but what becomes of the bride and bridegroom (whose previous unsatisfactory conduct was the reason why friends would not wed them) is not noticed, but there are great contrasts to these unsavoury and turbulent doings:—there is a strong relief in the proceedings of George Fox and Mary Fell who with a solemnity of expression that can hardly be exceeded declare their intention and belief in the sacred council that directs therein . . . but order was not always kept, we may well conceive, when it was needful to appoint three friends to sit in the Gallery to prevent the boys from spitting on the heads of friends below!

The same year he goes to stay at the Grove, Norwich, with the widow of Joseph John Gurney. Here he says he still feels the

overshadowing of the spirit that was so sweet under a countenance so beaming, so bright, so playful, yet so pious as thy beloved Grandfather's and thy dear Grandmother's,\* the latter never neglecting one iota of attentions that could contribute to the comfort of those who innated with her. Changed as all are there, yet there is much of delight in thinking the mansion is so worthily occupied; such kindness and goodness, and generosity so great (Oh, how I wish it was counterparted at cold Keswick), that it seemed to me that many ample folds of beloved Joseph John Gurney's did mantle her† actions and gently lie upon her quiet subjected spirit; that there was a peacefulness in our coming sweetly zephyr'd by the very atmosphere of old Earlham.‡

\* The Grove was Joseph and Jane Gurney's home. On the death of the latter in 1841, who had resided there during her widowhood, The Grove became the home of Joseph John Gurney's widow till she went to live in America.

† *i.e.* Eliza P. Gurney, his widow.

‡ Earlham, the old home of Joseph John Gurney.

When we come to Edward Pease's Diaries we shall find enough to show that he was not over partial to such causes as the total abstinence one. There are passages in his letters which betray his attitude to this and some other philanthropic movements.

When I came to destroy old vouchers I reprieved some of the old Hotel bills which indicated what we should now consider a shocking consumption of liquor. I reproduce one of many such; old parliamentary election accounts tell the same tale, and some of Edward Pease's descendants who remember his son John, a leading minister in the Society, may be a little surprised to know that I have a voucher of his for £2 paid for "Punch" at the Black Lion at Stockton. My father told me that beer was in his childhood looked upon as a necessary article in the nursery, and that he and his brothers and sisters were all brought up to have their beer at meals.

In 1837, Edward Pease, writing to his granddaughter Emma Gurney Pease, tries to be patient with Mrs. John Pease, who is going to attempt the wild experiment of using milk instead of beer for herself and little girl. He brings the question to the test of the Scriptures and says

thou knowest the law concerning Nazarites is fulfilled; but what dost thou think of dear Sophia recommencing it? in the hope that she and her sweet infant may find that *milk* in lieu of Malt Liquor may supply all maternal and infantile wants; in this anciently holy regimen she intends to persevere, until effects which demand a change shall impel her to adopt a different course.

He trusts that there will be "a keeping on the watch for that which shall render the adoption of another course essential." His

hope is that in her case it may be with her, as it is with thousands, that health and strength may be theirs; and maintained



M. YARKER,



KING'S HEAD INN,

RICHMOND.

	l.	s.	d.
Breakfast .....			
Dinner .....	-	17	6
Supper .....			
Fruit Cards and Biscuits .....			
Ale and Beer .....	-	5	11
Madeira and Claret .....			
Sherry and Lisbon .....	-	5	6
Punch and Cyder .....			
Wine and Negus .....	-	16	-
Pipes, Tobacco, and Paper .....			
Brandy, Rum, and Gin .....	-	9	-
Servants Eating, &c. ....			
Coffee, and Tea .....			
Washing and Postage .....			
Horses Hay and Corn <i>Post Boy</i> .....	-	5	-
Post Chaise .....			

*£ 2 17 11*

M. Craggs Printer, Richmond.

EDWARD PEASE'S "EXPENSES AT RICHMOND, 7 m. 10, 1808."  
Facsimile of an old Hotel Bill.



on the supply of nature's provision. 'Tis an *experiment* I hope not unwise, not unsafe, but with some constitutions its sinking effects would soon become evident.

Another new idea, namely, that Friends could take a part in politics did not startle him so much, however zealous he was that his own family should abstain from any active share in them. Even after his son was in Parliament he seldom alludes to politics or Parliamentary proceedings, and when he does it is generally in relation to Railways, the Slave Trade or Ecclesiastical questions. If Toryism or Conservatism could have been brought into harmony with civil and religious liberty and been favourable to humane and philanthropic objects, he would, I think, have been Conservative. But above all things he was anti-clerical, and for toleration and peace.

In 1840,\* writing to his son Joseph, he says:

I did not expect to have had to salute thee again in London, but I can believe thou wouldst not have gone there again couldst thou have helped it. On the Hartlepool business thou mayst I hope be of use. As regards what may be those agitating questions which are to keep thee going backwards and forwards for them, it is not easy to determine. Legislation which would progress if the Ministry had but one vote on the majority, and had the Lords on their side, may be said to be much at a stand. And were the Tories in, with the upper house to support them, it would go forward, and I hope with good measures too, because they would not have power enough in the Commons to get unpopular measures through. So on the whole my anxiety about which is in, seems different to what it was a few years ago. Thou perhaps discovers much of fallacy in this reasoning.

Though in theory Quakers are not Sabbatarians, Edward Pease was one to a great extent. This comes

\* A year after, Lord Melbourne's Government was defeated by one vote and a Dissolution followed. The Tories came in with a majority and Sir Robert Peel formed his administration.

out in such passages as the following, alluding to Mrs. Jonathan Backhouse, a Minister :

There is hardly one I love so much—none of her Station and Sex—or in whom I could forgive so much, but I almost fear she will be narrowing that disposition in some slight degree, if we cannot have her in a little more quietude. Whether driving 40 miles on the Sabbath day (except under a sense of dire duty) does not exceed the allowed measure, I do not determine, but that which is of good report ought always to be in our keeping. Besides, there has always been something of an impression, that it was a wise part of Jewish Theocracy, if one could make, like them, a preparation for the Sabbath (I suppose some undisturbed solemnity) and as regards dear Hannah, both for the sake of her calling and these anticipated engagements, I should have been glad if she had had more retirement.

Although in the diaries and elsewhere Edward Pease expresses his doubts as to how far Friends should enter into association with others in missionary and benevolent enterprises, he himself warmly espoused the causes of the Anti-Slavery and the Bible Societies. In 1839, he eulogises Thomas Fowell Buxton and his book "The Remedy," and writes :

When one casts an eye back over the ancient Williams, Henrys, Edwards and four Georges, what *iron* sleep *humanity* seems to have had ; it now seems wakened up in every direction, and flat, dull and slow as may the steps of pure religion seem to be, I cannot but think that all good and humane efforts are integral parts of that song that breathed Peace on Earth, and are harbingers of that most exalted time when the earth enjoying its Sabbaths, the morning Stars shall sing for joy.

The metaphors and style may be at fault here, but the passage is a fair representation of his general attitude towards the philanthropic movements of his time.

Edward Pease was never a very wealthy man until his old age, and became one in spite of pains not to be one,



and he disliked to see anyone absorbed in business and money making. He took a part in most local public efforts which had for their object the relief of the poor and the promotion of public order, virtue and comfort. He made a point of attending punctually all meetings for worship, on Sundays, but was as diligent in attending week-day meetings and those concerned with the work and discipline of the Society of Friends.

He had, at fifty, already withdrawn a good deal from taking an active part in the family business. It was at this age he began to study the question of a public railway. His idea was an iron rail-road with waggons drawn by horses to carry the coal from West Durham to the sea. From this idea and his putting it into practice sprung the public railway systems of the world. The first public railway was projected by Edward Pease. In the life of George Stephenson, by Smiles, Edward Pease is described as

a thoughtful and sagacious man, ready in resources, possessed of indomitable energy and perseverance; he was eminently qualified to undertake what appeared to many the desperate enterprise of obtaining an Act of Parliament to construct a railway.

In the old days, Stockton was the port of the Tees, but the winding of the river from its mouth up to that town, made the time occupied in sailing to it, from the river's mouth, sometimes as long as that occupied from London to the Tees.\* In 1805 the Tees Navigation Company was formed, and with Parliamentary powers in 1810 it completed the New Cut, shortening the distance more than two miles by a straight channel of 220 yards. A local historian states: "Mr. Edward Pease had at this early day (1810) become satisfied that a tramway or railway was at all events equal to a canal" for im-

\* A brief chronology of the growth of the Port of Middlesbrough from these beginnings will be found in Appendix VII.

proving the communication between Stockton and Darlington, and the Committee of the Company were directed by a meeting at Darlington \* to consider the question and chose Mr. Rennie to survey and report. This report was printed in 1815. The district became divided into two parties in 1818, the Stockton party for a canal projected by Mr. C. Tennant and Mr. Leather (*via* Portrack and Bradbury to Evenwood-bridge), and the Darlington party for a tram or rail-road. But the Darlingtonians were a divided camp, Mr. Backhouse and Mr. Meynell being in favour of making the Tees navigable above Yarm, and then a tramway on *via* Darlington to the coal field, and Edward Pease insisting on a rail-road all the way to save transshipments and shifting loads *en route*. A meeting and vote was taken. Mr. Backhouse was beaten, but he most loyally accepted the decision and became one of the chief promoters of the great experiment.†

I have an imperfect copy of what I take to be the first Prospectus of any railway, but it is undated. One paragraph states :

In the year 1768, two of the most eminent engineers of that day, Messrs. *Brindley* and *Whitworth*, surveyed this line of country, and fully corroborated, as appears by their report, those expectations of general advantage. . . . Their plans then failed from a want of adequate subscription; yet so demonstrably beneficial is such a project, that it may be said never to have been lost sight of. In 1812 or 1813 it was renewed: Mr. John Rennie . . . was employed to make a new survey, etc.

\* The meeting took place on January 17th, 1812, George Allan in the chair, and the printed report of it is in my possession with the list of attenders.

† Mr. Backhouse's share in the promotion has never been sufficiently recognised. Edward Pease often dwells on the enormous services he rendered.

This old document holds out the following among many other glowing prospects :

*that a sum of not less than £30,000 per annum will be saved to the Public on the carriage of coal alone.*

One object is to supply a population of not less than 60,000 inhabitants with coal at *a much cheaper* rate than by its present mode of conveyance. The quantity annually drawn at the mines to which this road will extend is 140,000 tons, which, on the average, is now carried twenty miles in carts on the turnpike road along which one horse drags scarcely one ton at the rate of 8d. or 9d. per ton per mile ; whilst on a level line of Railway one horse will take ten tons at the [remainder of paragraph torn out].

There is an old notice with this paper dated Darlington, 24th February, 1819, to the creditors and mortgagees

of the Tolls arising from the Turnpike road leading from Darlington to West Auckland to apply to Mr. Raisbeck at Stockton or Mr. Mewburn at Darlington (the solicitors to the Paid proposed Railway) who are authorised to purchased their Securities at the Price originally given for the same.

It is curious in examining these old papers to find, among many astonishing things, such a paragraph (in a Report of Proceedings of the London Northern Railway, 1825) as the following in the evidence of William Chapman, Esq., an engineer :

The only remaining point of consideration is that of conveying passengers with speed and convenience from place to place which may be done in long carriages resting on eight wheels and containing the means of providing the passengers with breakfast, dinner, etc., whilst the carriages are moving.

One day in 1821 Edward Pease was writing in his room when a servant announced that two strange men wished to speak to him. He was busy, and he sent a message that he was too much occupied to see them.

The door had no sooner closed than he lay down his pen and wondered whether he had done right; then he rose from his chair and went downstairs. He asked where the men were and was told that they were in the kitchen. Going into the kitchen he found them and they gave their names as Nicholas Wood, viewer at Killingworth Colliery, and George Stephenson, an engine-wright at the pits. Mr. Pease sat down on the edge of the kitchen table to learn their errand. Stephenson handed him a letter from Mr. Lambert, the manager of Killingworth, recommending Stephenson to the notice of Mr. Pease as a man who understood laying down railways. In Edward Pease's own description of this interview he says, "There was such an honest sensible look about George Stephenson, and he seemed so modest and unpretending, and he spoke in the strong Northumberland dialect."

During the conversation Edward Pease agreed that Stephenson was right when he recommended, for the purpose Edward Pease had in view, a railroad instead of a tram road. Edward Pease had long satisfied himself as to the soundness of his idea "that a horse on an iron road would draw ten tons for one ton on a commonroad," and to use his own words, "I felt sure that before long the railway would become the King's Highway."

Then Stephenson told him that the locomotive which he had made to run on the pit railway was worth fifty horses. "Come over to Killingworth and see what my Blutchet can do—seeing is believing, Sir," said Stephenson.

In the summer of 1822 Edward Pease and his cousin Thomas Richardson set out to visit Killingworth. He found George Stephenson's cottage, and Mrs. Stephenson told him her husband was at the pit, but that she would send for him. Stephenson soon after turned up

in pitman's garb, and brought up his locomotive, made the two gentlemen get up and put it through its paces.\* From that day Edward Pease's faith in the locomotive never wavered, and he had inserted in the 1823 Amended Stockton and Darlington Act a clause empowering them to work the railway by means of locomotive engines and to employ them to haul passengers as well as merchandise. He entered (1824) into partnership with Stephenson to make locomotives in Newcastle.

When the Act referred to was passed George Stephenson was confirmed in his appointment as the Company's engineer at a salary of £300 a year.

In top boots and breeches George Stephenson and John Dixon would work all day long from dawn to dark surveying the new line, and Stephenson would constantly drop in at Edward Pease's when the day's work was done to discuss with him the railway and various matters.

Mr. Pease's daughters were usually present and on one occasion, finding the young ladies learning the art of embroidery he volunteered to instruct them. "I know all about it," said he, "you will wonder how I learnt it. I will tell you. When I was a brakesman at Killingworth I learnt the art of embroidery while working the pitman's button holes by the engine fire at nights." Mr. Pease's family were greatly pleased with his conversation, which was always amusing and instructive.†

It was in discussion with Edward Pease that the questions were decided (which now seem so simple) of the composition of rails, when of iron, whether they should be wrought or cast, and of what weight,

\* A picture of this incident painted by A. Blankley was exhibited in the Royal Academy and at Haywood and Leggatt's gallery, Cornhill. I do not know where it is now. It was reproduced in the *Illustrated London News* with the title "George Stephenson at Darlington in 1823," and described as "in the Flatov Collection."

† Smiles' *Life of George Stephenson*.



and what the gauge of the railway should be. Originally a wooden tramway had been Edward Pease's idea and then iron. Malleable rails in those days of comparatively cheap labour cost £12 per ton, and cast iron ones £5 10s. These first rails were "fish-bellied," weighing only twenty-eight pounds to the yard,  $2\frac{1}{4}$  inches broad at the top, 2 inches in depth at the ends and  $3\frac{1}{4}$  inches in the middle of the belly part, with a flange  $\frac{3}{4}$  inch thick. The gauge was taken from the road waggons, 4 feet  $8\frac{1}{2}$  inches.

The first railway between Stockton and Darlington was opened on the 27th September, 1825. George Stephenson drove the engine which trailed after it six waggons loaded with coals and flour, a coach with the directors and their friends, and then twenty-one waggons filled with seats for passengers, and then six waggons loaded with coal, thirty-eight vehicles in all; and "such was its velocity that in some parts the speed was frequently twelve miles an hour." The engine arrived in Darlington,  $8\frac{1}{2}$  miles from Brusselton, where it started from, in sixty-five minutes and starting off again did twelve miles on to Stockton in three hours and seventeen minutes including stoppages.

Smiles, the biographer of Stephenson, quotes an opinion of Edward Pease in 1818. "He was a man who could see a hundred years ahead." There is a very pleasing account of him by Smiles when he was eighty-eight years old. He describes him as hale, hearty, full of interest in the present, with a bright eye and the mental vigour of a man in his prime and with an elasticity in his step which younger men might have envied.

Edward Pease had a warm place in the hearts of the Darlington people. His ability, activity, energy, simple hospitality and warmheartedness made him a general favourite, and he was familiarly called "Neddie



OPENING OF THE STOCKTON AND DARLINGTON RAILWAY.  
From a coloured print in the possession of E. Lloyd Pease.





Pease." Old men, when I was young, constantly quoted his shrewd remarks and observations. Although all the world called him schemer and fool, he joked over its shortsightedness and stuck to his project. A pretty picture is given by Smiles of "Neddie Pease," looking on an autumn landscape from his drawing-room windows with full grown trees in the nearer distance and exclaiming, "Look at those fine old trees, every one of them was planted by my own hand. When I was a boy I was fond of planting and my father indulged me in this pastime. I went with my spade planting trees everywhere as far as you can see; they grew while I slept, and now see what a goodly array they make. Aye, but railways are a far more extraordinary growth even than these. They have grown up since I was a man. When I started the Stockton and Darlington Railway some five and thirty years since, I was already fifty years old."

I refer the reader to the same pages for an account of the birth of the idea in Edward Pease's mind in 1817, and to the vast labours and difficulties of the task of bringing it into practice, the opposition of land-owners and even coal owners, of the backing he had from the Richardsons, Backhouses and others, that made the railway eventually to be called "The Quakers' Line." The fights in Parliament and the defeats and final victory are part of national history. Here also will be found the story of how Edward Pease discovered the genius of George Stephenson, made him engineer of the first railway, and backed him and his invention of the locomotive. Stephenson one day in the midst of the difficulties they encountered said to him, "I think, sir, I have some knowledge of craniology and from what I see of your head I feel sure that if you will fairly *buckle* to this railway you are the man successfully to carry it through." He replied, "I think so too, and

may observe to thee that if thou succeeds in making this a good railway, thou mayest consider thy fortune as good as made."

Edward Pease was by no means the originator of railways, however much the father of public ones, and his advocacy the means of attracting attention to their importance. He may, nevertheless, be fairly considered as the chief agent in bringing George Stephenson's invention into the light. In Sykes' "Local Records," under the date of May 15th, 1809, I find the following:—

The inhabitants of Alnwick and its vicinity were gratified by the completion of an undertaking hitherto unattempted in that quarter, viz., the delivering of coals at Alnwick from Shilbottle colliery, by waggons conveyed along a metal railroad.

And on May 17th, 1809:

The opening of the waggon-way from Bewicke main to the river Tyne took place, on which occasion every road leading to it was crowded with passengers at an early hour and before eleven o'clock about 10,000 people were assembled. About this time, four waggons of small coals were brought up the first plane by the steam-engine to the great admiration of the spectators; but owing to some little difficulties which often occur in new machinery, the four waggons of best coals intended for the Tyne did not start till a much later hour. As soon as the waggons reached the summit of the second and highest plane, up which they went with surprising velocity and regularity, the British flag was hoisted at Ayton cottage, and announced by a discharge of six pieces of cannon, which were answered by an equal number from the *Ann and Isabella*, his majesty's armed ship on the Tyne, and from Deptford house, the residence of Mr. Cooke. . . . In the evening, to prove the excellence of the level railway, six men, without horses, took with greatest ease four laden waggons with each ten men on the top from Ayton Cottage to the Tyne; and the

first coals being put on board the *Ann and Isabella* the same was announced by discharges of Artillery as before.

At Killingworth and other collieries railroads had long been in use when Edward Pease began his agitation in favour of them for the public service.

At one of the discussions between George Stephenson and Edward Pease, the former pointed out that the shortest line to the Collieries would be by Aycliffe and not by Darlington. Edward Pease pulled him up, and said with marked emphasis and determination, "George, thou must think of Darlington : thou must remember it was Darlington sent for thee."

I have thought that the following from among a large number of letters I possess, connected with the making of the first railway and with the first locomotive works in the world, may be of interest, bearing as they do on the allusions in this sketch to Edward Pease's part in epoch-making.

GEORGE STEPHENSON TO EDWARD PEASE.

Killingworth Colliery,

*April 28th, 1821.*

EDWD. PEASE, ESQ.

SIR,—

I have been favored with your Letter of the 20 Inst. and am glad to learn that the Bill has passed for the Darlington Rail Way.

I am much obliged by the favourable sentiments you express towards me, and shall be happy if I can be of service in carrying into execution your Plans.

From the nature of my engagements here and in the neighbourhood, I could not devote the whole of my time to your Rail Way, but I am willing to undertake to survey and mark out the best line of way within the limits prescribed by the Act of Parliament and also to assist the Committee with

plans and estimates and in letting to the different contractors such work as they might judge it advisable to do by Contract, and also to superintend the execution of the work. And I am induced to recommend the whole being done by Contract under the Superintendence of competent persons appointed by the Committee.

Were I to contract for the whole line of road it would be necessary for me to do so at an advanced price upon the Sub Contractors, and it would also be necessary for the Committee to have some person to superintend my undertaking. This would be attended with an extra expense and the Committee would derive no advantage to compensate for it.

If you wish it I will wait upon you at Darlington at an early opportunity when I can enter into more particulars as to remuneration, etc. etc.—

I remain yours  
respectfully,

GEORGE STEPHINSON.\*

The next letter I shall give is from another man who played an important part in bringing Stephenson's ideas into notice, *viz.* Nicholas Wood, the manager of Killingworth Colliery.

NICHOLAS WOOD TO EDWARD PEASE.

Killingworth,

1st February, 1825.

SIR,—

I must apologise for not answering your letter respecting the Locomotive Engines before this, but what with my own business and in making preparations for the experiments for the other Rail Roads, I have been so much occupied, that I really have not had an opportunity of doing so. I had also another reason for delaying the answer. I expected from some alterations I was making of the Locomotive Engines, that it would be attended with considerable improvement, and their performance increased accordingly; and I waited until I had

\* Note he signs his name Stephinson.

Killingworth Colliery  
letting to the different Contractors such work as  
they might judge it advisable to do by Contract  
and also to superintend the execution of the work—  
And I am induced to recommend the whole being



done by Contract under the supervision of competent persons appointed by the Committee -

Here I to contract for the whole line of Road it would be necessary for me to do so at an advanced price upon the sub. Contractors, and it would also be necessary for the Committee to have some person to superintend my undertaking. This would be attended with an extra expence, and the Committee would derive no advantage to

the result of these to assist me in determining your Questions. I am happy to say these alterations have answered my most sanguine expectations, and has given a new turn to the action of those machines, rather different from what I anticipated, and certainly the very reverse of what those opposed to them were inclined to admit.

I must, however, beg a little more time to arrange the materials derived from those experiments and as they are to form the groundwork of my estimate of their performance, I should wish to give it the most attentive consideration. You may, however, depend upon me not delaying it beyond the earliest period of my coming to a final determination.

I have now to thank you for the Friendly advice contained in your last Letter—you are aware of my friendship for Mr. Geo. Stephenson, my conduct in many instances had shewn it—and I am happy my Friendship has been bestowed upon so worthy a person. When he was associated with me at this Colliery, we made a great many experiments on the subject of Rail Roads, and since his employment elsewhere I have made a great many more—the benefit of which he has always had from time to time as they were made.

Those experiments however have not been attended without expense, and I may add also with considerable mental exertion, though, thank God, my circumstances are such as to make me at present to live with the greatest comfort; yet that depends upon my constant and continual exertion both of body and mind, and I think it a duty, therefore, incumbent upon myself if those experiments are useful and such as will afford any emolument, to embrace the opportunity at present held out to render that comfort more lasting and independent.

Of course, if the publishing them to the world should injure Mr. Stephenson, I should, notwithstanding, withhold them, but after mature consideration I do not think they will—they are only conveying information which every one in a short time will have an opportunity of informing himself, but which at the present moment I may say only dwells with myself.

When I state to you that, at this time, I am several pounds the worse for all my experience in Rail Roads, I trust you will

not blame me for endeavouring to reimburse myself now, when I think an opportunity offers, if it only be done judiciously and without injuring my friends,

I am, Sir,

Your most ob. St.

N: Wood.

The next document I shall give is the Partnership Agreement, made at the end of 1824, between Edward Pease and the Stephensons, for the purpose of constructing locomotives.

The original memorandum signed by the partners in the engine factory, is somewhere among my father's (the late Sir J. W. Pease) papers, but I give the original document drawn up at the meeting which formed the "Basis of Partnership," in the Forth Street Works, as it is endorsed.

It is in Edward Pease's handwriting.

At a meeting etc. etc. 12 M., 13, 1824.

1t. In consequence of the numerous engagements of Geo. Stephinson, it is concluded that he be relieved from that ostensible share of the management of the said concern during the ensuing year, which he has hitherto had, yet that the engine factory shall continue to receive any effort of his ingenuity and that of his Son for which they can spare time, and it is now agreed that the management be taken by Mich. Longridge at the rate of £200 per annum, for the year ensuing.

2d. On considering the circumstances of the existing Patent for Locomotive Engines, and the short duration, say three years, ere that Patent expires, that it is expedient if it be practicable by a Petition to Parliament as Geo. Stephinson has stated to this meeting, that he does not at present see any additions can be made to his former invention of such moment as to entitle him to sue for new Patent; the care of this subject is committed to Edwd. Pease.

It appearing to this meeting that we labour under considerable disadvantage in not being able to found our own Cylinders and other cast metal articles. It is resolved that an adjacent piece of ground about 1,800 yds. square being Leasehold for three lives, be purchased at 4s. 6d. per yard, to erect a foundry upon, and that the care of completing this purchase be left to Michael Longridge. It is contemplated that this extension of our works may involve a capital equal but not exceeding, the sum already invested in our Engine manufactory. A small modern built dwelling house attached to the premises above named appearing to be desirable to this concern, it is agreed that the same be purchased for £120, the same is left to care of Geo. Stephinon.

Proposals and agreement for opening an office for Engineering and Railway Surveying entered into and agreed this 30 day, 12 mo., 1824.

1. That the Co. shall consist of Geo. Stephinon, Robt. Stephinon, Edw. Pease and Michl. Longridge as follows :—

Geo. Stephinon	..	..	2 Shares.
Rob. Stephinon	..	..	2 Shares.
Edwd. Pease ( $\frac{1}{2}$ T. R's.)*	..	..	4 Shares.
M. Longridge	..	..	2 Shares.

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2. That Geo. Stephinon and Robt. Stephinon shall take charge of pointing out, surveying, etc. all lines of Road, and all other works which the Co. may undertake and shall be provided with proper assistants at the expense of the Co.

3. Michl. Longridge shall take the charge of the correspondence and all the accounts, etc., etc.

4. All expenses for Clerks, Surveyors and other Salaries, and all other expenses shall be first discharged, after which Geo. Stephinon and Robt. Stephinon shall be paid for their joint use £1,500 per annum as a compensation for their

\* T. R. Thomas Richardson, who put up half the money for Edward Pease and had this interest in the concern.

services, and then the profits be divided according to their respective shares, provided the work done and the money received amount to the sum above named.

5. All Apprentice and other fees and remuneration shall be paid over for the joint benefit.

6. Rob. Stephinson is at liberty to conclude his present foreign engagement before he render any personal service to this company, yet the benefit to arise from any other foreign engagement is to go into the common stock. If within three months after his return to England, it is the said Rob. Stephinson's wish to terminate this agreement, it shall end upon his giving three months notice.

7. The office to be at Newcastle.

8. That this agreement commence on the 1st January, 1825, and that the firm be Geo. Stephinson and Son.

One more letter I shall give and that shall be from the distinguished son of George Stephenson.

ROBERT STEPHENSON TO EDWARD PEASE.

Newcastle-on-Tyne.

*6th October, 1854.*

MY DEAR MR. PEASE,

I believe the gentleman who has been engaged some time in collecting facts connected with my father's life is highly respectable and from what I can learn well calculated to write a popular memoir. I have promised him all the assistance in my power, and I believe Nicholas Wood has done likewise. No one can give him such interesting information regarding my father's early Rway Carreer as yourself, and I shall be glad to hear that you have undertaken to do so.

It is my intention to spend some time in Whitby in about a fortnight, and if I can find an opportunity on that occasion to spend a day or two with you in Darlington, I shall have great pleasure in doing so.

My health, I am glad to say, is better than it has been for some time past, but I do not feel that it is permanently restored.

Yours faithfully,

ROB. STEPHENSON.

EDWARD PEASE, Esq.  
Darlington.

I give in Appendix IX., a letter from a working-man, a quaint account of the first firing and starting of Locomotive No. 1.

In a memoir of Francis Mewburn, the Chief Bailiff of Darlington and first Railway Solicitor, published in 1867, there is much interesting information with regard to the early history of the railway idea. There is also an account of the first meeting between George Stephenson and Edward Pease. In this we read

At the behest of Pease, old George with Nicholas Wood barefoot walked to Darlington, shoeing themselves near Bulmer's Stone. Neither was ever backward in admitting this, for neither was ashamed, for each had the true stuff of men.

In 1857 Mr. Francis Mewburn, who had been associated with the work from its first inception, presided at a public meeting at the old Town Hall with the object of taking steps to collect a subscription and to commemorate the great and invaluable services of his old and firmest friend "Edward Pease." In his speech on this occasion, Mewburn sketched the history of the Railway idea from 1768, when the project was discussed of a canal from Winston through Darlington to Stockton, down to that day. The scarcity of money, owing to the Napoleonic wars, hung up the plan of making a canal till 1812, and similar causes delayed the tramway and canal scheme of



1812 till after the peace. Mewburn tells the story of how "all the landed gentry in the county opposed the railway with the exception of two," Mr. Meynell and Mr. Benjamin Flounders. He also states that Mr. Overton's (the Welsh Engineer) recommendation of a railway for the whole distance had the effect of ending the differences between the two Quaker camps led by Backhouse and Pease. He quotes Edward Pease's dictum as to a canal :

It will be of no public use ; we must have a continuous line of communication ; the canal will not be of so much use as the railway, for if the railway be established and succeeds, as it is to convey not only goods but passengers, we shall have the whole of Yorkshire and next the whole of the United Kingdom following with railways.

Alluding to the Parliamentary fights he says :

It was to the talent and firmness displayed by Mr. Pease throughout the whole of these proceedings that they owed the success of the undertaking.

Among the resolutions unanimously agreed to at the above mentioned public meeting, were :—

That, deeply impressed with the immense advantages of the exertions of Edward Pease Esq., in promoting in the year 1818, the first public railway in the kingdom (the Stockton and Darlington Railway), and in subsequent years prosecuting the scheme of railway enterprise with indomitable perseverance, under difficulties almost inconceivable at the present day, it is expedient to record the facts by some testimonial, as a proof of the estimation in which he is held in his native town of Darlington, its neighbourhood, and the district generally. That in consequence of such means of locomotion, sources of wealth have been developed, the entire kingdom advanced, and the convenience of the public wonderfully increased, every railway company in Great Britain be communicated

with, in order to afford them the opportunity of co-operating in this national tribute to a man who still lives to witness, with the liveliest satisfaction, the result of his early labours. That, considering that Mr. Pease has directly and indirectly been the means of developing to an extraordinary extent the mineral wealth of this district in particular, and thereby stimulating every branch of trade and commerce in the country at large, communications be made with employers and employed, affording an opportunity to masters and operatives of assisting in a testimonial commemorating the services of that gentleman.

That F. Mewburn (Chief Bailiff), John Castell Hopkins, Thomas Meynell, Robert Addison, John Harris, John Dixon, Robert Thompson, Isaac Wilson, Thomas MacNay, Thomas Snowden, H. W. Ornsby, Henry Hutchinson, Alfred Kitching, and George Mason, with power to add to their number, be appointed a committee for carrying out the object of this meeting, and deciding upon the form which the proposed testimonial shall assume.

A bronze statue, to be erected in Darlington, was suggested, but it was thought best to make preliminary inquiries not only as to the best form of testimonial, but as to the wishes of Edward Pease and his family in the matter.

Edward Pease wrote the following letter to Mewburn on receiving a report of the latter's speech :

Darlington,

*3rd Mo. 6, 1857.*

DEAR FRA. MEWBURN,—I am much obliged by the printed copy of thy speech. I feel thy kindness, but does it not do me some injustice in rendering me more than justice ? I never aspired to be of any consequence in the town or elsewhere. If in any respect I rendered it or thyself, my valued friend, any service, I only did what every well-wisher to his friends and his country ought to do. It seems to me that Divine Providence has condescended largely to bless *our* designs and

efforts for the good of the world, and that we have great cause to thank Him for the benefits He has enabled us to confer on humanity.

Thy sincere affectionate friend,

EDWARD PEASE.

P.S.—Very old age and imperfect vision must apologise for this note.

“ The Pease memorial was frustrated by a more public letter on the 3rd March from the Patriarch (who died next year in his ninety-second year, being buried on the 6th of August with every demonstration of marked respect) decidedly forbidding it ; for it was his ‘ earnest wish that no such testimonial be prepared or further thought of.’ The Committee, however, took counsel in their disappointment and decided upon an Address, which the Hon. Sec. prepared ; it was most numerous and influentially signed ; indeed it extended to an immense and unusual length by consequence, and is curious for its rare autography. The scroll itself was considerable,\* and on the date it bears was presented. Mr. Mewburn was, of course, selected to perform what would have proved one of the most gratifying duties of his life. The chosen party met at the then well-known house in Northgate, though no one would recognise it now, where they were hospitably welcomed and received. The Secretary read the address, which ran thus :—†

To Edward Pease, of Darlington, in the county of Durham, Esquire.

SIR,—The undersigned, your friends and neighbours, in most instances the descendants of those whom you have survived—greet you with unfeigned respect, due alike to your venerable age, and the unvarying consistency of your

\* The original Address is in the possession of the descendants of John Pease.

† From the *Memoir of Francis Mewburn*.

conduct during a term far beyond the usual span of man's existence.

We fondly hoped that this expression of esteem would have assumed a form more public in its character, more gratifying to ourselves, and more encouraging to posterity, than this merely individual address ; but your modesty—conspicuous at the close, as it has been a strong feature in the progress, of your eventful life,—forbidding us to perpetuate your memory by a lasting testimonial, leaves us no other alternative.

In no period of history have so many and so important events occurred as that in which you have lived and no one more than yourself has taken so active a part in strenuously promoting whatever might develop the resources of the country in which we have the good fortune to dwell.

In times less enlightened and more prejudiced than these, with amazing foresight, you penetrated the necessity of unbroken communication by railways, and in 1818 predicted the extension of that system which now spreads a net-work over the civilised world, binding nations together for the interchange of mutual interests. Not content with simply grasping the idea thus initiated, you brought an earnestness of purpose, under difficulties almost overwhelming, to stimulate your perseverance, and the success of your first project from the collieries in the west by Darlington to Stockton-upon-Tees—the ample fulfilment of your augury—is an abiding monument to you, rightly called “THE FATHER OF RAILWAYS.” Many of us, inhabitants of Darlington, reflect with gratitude that to yourself and your active colleagues, the late Thomas Meynell and Jonathan Backhouse, we owe entirely the advantage of our town being the focus whence sprang the means of locomotion you originated ; and can never forget that to your determination alone belongs the merit of continuing and increasing the manufactories of this place, which would otherwise have been abandoned for a more profitable investment of capital.

Directly and indirectly—by your sterling ability, fertile resources of invention, inexhaustible assiduity, and the highest moral courage, you have been the means, under God—who has hidden boundless riches in the earth, but granted

intellect to man for their development—of opening fresh avenues to science, encouraging every branch of trade and commerce, employing large bodies of operatives, and ameliorating the condition of all classes of society. To you, therefore, more than to any hero of any age, the thanks of a *Nation* are due, and justly may you be termed "A PIONEER OF PEACE."

Few men have been blessed with so numerous, and none with a more prosperous offspring,—active benevolence—personal sacrifices in distant lands on holy and peaceful missions—distinction in the Senate—a singular aptitude for business, and an untiring zeal for the welfare of others ; such are the marked characteristics of your children, and your grand-children—to whom you have always been the constant exemplar and faithful friend. May your posterity to remotest generations follow in your footsteps, and do likewise.

Private life is delicate ground, but we are not unmindful that more than any man you enjoy the implicit confidence of your fellows ; that you have foiled the subtle, assisted the weak, guided the resolute, supported the wavering, assuaged the angry, reconciled the estranged ! And though now in the full maturity of age, in health and intellect marvellously, and we trust long to be preserved, you can look back upon a life of unblemished and distinguished reputation, leaving us only the regret of being denied the satisfaction of recording our sense of your services by some memorial more enduring—but no less sincere—than this simple writing.

Darlington, 23rd October, 1857.

"The reading of this document produced a strange sensation ; the occasion was such as to make all present feel as if at last, and too tardily, paying a debt long out of date. The fine old man himself up to whom everyone looked as if upon an institution visibly connecting the past and present—the extraordinary peroration which none living knew to be so true as his fellow-worker about to make the presentation—the well advanced and respective ages of those twin

worthies—the welling recurrence of thoughts of the inexorable future, soon to be realised as the debt Nature claims in full from all—such reflections clashing with suddenly awakened memories of well-nigh forgotten facts in both their lives; the presence of esteemed and mutual friends; the absence of many more; all these influences rushing on the brain in flood, overcame Mr. Mewburn, who utterly broke down with irrepressible emotion, which nothing could compose. He tried, and tried hard, but it was all to no purpose. Mr. Meynell was enlisted to undertake the duty, which on the spur of the moment he did with much ability, and the best tone.”

In another place Mr. Mewburn gives Edward Pease this character, “No one ever heard an honest man impeach him, though his ability gave him vast advantage over his fellows. He was the type of a safe money-maker all his life, and left prodigious wealth, but no one could whisper dirty craft, illegal traffic with his rivals’ name, or any other counterfeit, or threat of law as his means of heaping gold on gold, though he worshipped cent per cent. and got it. His knowledge of how men stood was something wonderful, yet he had no waged scouts to eavesdrop and reveal. His foes respected him for he fought with fair weapons, abhorring foul. When Hollingsworth’s bank was tottering on the brink of ignominious ruin, though others were blind and uninformed, he went straight to Mewburn [Senr.] saying: ‘I prefer owing to wanting money of that house. Hast thou or Francis Smales any deposit there?’ The hint was enough, and being promptly acted upon in Durham, a whole fortune awaiting the completion of a purchase, was wrenched out of the yawning gulph. In one of those frightful panics in which the wisest lose their heads, there was a fearful run on Backhouses [Bank]. Pease and Mewburn walked



leisurely together, sauntering—if either ever did—into the bank. The counter was full, eager customers could not be served fast enough from the shining piled up mounds of bullion. Wrinkled care squatted on every countenance but theirs, upon which, however, sat no levity. After waiting some time and engaging many in conversation, in a tone loud enough to be heard—a breathless whisper from such a quarter at that time being merchandise—Pease said to Plews, who like all the rest around him was anxious as anxious could be—and well they'd need: 'Nathan our time's precious. Francis Mewburn and I have been waiting long enough for our turn, but I have brought thee a deposit of £10,000, and will thank thee to give me credit for that amount.'

"The effect was instantaneous. The fact passed from mouth to mouth throughout the market that Monday, and so on all over the country round about, the withdrawals ceasing as if by the touch of a magician's wand. So much for character! The influence this man had was almost unbounded, and invariably healthy in its tone, for he was fair and above board and infinitely wiser than the common herd of able men. Mr. Mewburn [Senior] often said: 'Edward Pease was by far the cleverest man I ever met. . . . It is said old Edward Pease worship't cent. per cent., and so he did, getting it where he could, yet no miser he, for his heart was sound as oak.'\*

"Pease was a grand, severe type of man. His servants and the poor loved him not for his doles but justice, while all his equals and his betters respected him. No one ever settled more disputes than he, or so much discouraged suits and costly quarrels, where often the victor champs the oyster

\* There are other passages in this *Memoir of Francis Mewburn* which give details of transactions to illustrate Edward Pease's "eye for business," which are not so flattering.

shell. He abhorred the Queen's Bench and by the weight of his purse never asserted might against right. . . . By his extraordinary sagacity and tact he not only selected those by whom his method should best be worked out, but bound them by ties of personal regard as few men could."

On the day of his funeral there is a note in the diary of Mewburn :

Edward Pease was buried this morning. The shops throughout the town were shut during the day, and there was the largest concourse of people in the funeral procession and in the streets, ever witnessed in Darlington. It was a proud testimony to the man who, and whose sons, had made South Durham. The preaching at the funeral was not to my taste.

Mewburn's son proceeds : " No doubt it was woefully beneath the occasion," and adds some entries from his father's diary :

Mr. Pease was in his 92nd year. His memory was drunk in solemn silence at the dinner given at Appleby, the day before the funeral, on the cutting of the first sod of the Eden Valley Railway. No *such* honour was ever given to a Quaker since the days of George Fox.

And another entry in 1865, after reading Smiles' biography of Stephenson :—

Pease Edwd., of Darlington—I entirely concur with Smiles in his character of my most valued friend Edwd. Pease. No one out of his family knew more about him than I. If I live to the age of Methusalem I shall reverence his name and memory.

I have felt justified in giving these long extracts, for they give an idea of how the subject of this memoir appeared to those who knew him outside his own family, and who were in no way associated with his Quakerism.

In the writings of others, whether in biographies, contemporary periodicals and obituary notices, may be found a good deal about Edward Pease.\* These and the accounts I had from those who knew him make him in my imagination a very different man to the impression of him to be gathered from reading the religious journal of the last twenty years of his life. To his family and friends he was a hearty, affectionate and cheerful companion, to his acquaintances a simple, warm-hearted sympathetic, shrewd man, ready to interest himself in all that concerned them. In his Quaker peculiarities, as well as in his sound sense, character and courage, he stood out as a marked individuality.

To judge of him entirely by the morbid self-examination of his journals is to get an entirely wrong impression. Still, I give many extracts from them as it is well to know the inner life of men. Man hides his soul, and it is as a rule only after death that we get any view of the things nearest his heart, and this knowledge has its influences and its lessons. Joseph Pease, his son, declared that his cheerfulness *never* deserted him. This characteristic, like many others, would hardly be gathered from his diaries.

In 1834 he fell ill and the following year he was at death's door and the doctors considered his case hopeless. He knew his state and prepared all things for his end with calmness, and payed farewell calls of friendship and affection. I have heard my father say, when the doctors considered all was nearly over (in 1836), and every effort had failed to check the illness (which included a very severe and prolonged jaundice of about a years duration), that he said, "I have a fancy for some Cider," and as it no longer mattered

\* A good sketch of his life, in which he is recognised as "the originator and fostering parent" of railways, may be read in the *Illustrated News*, of August 7th, 1858.

what he had he was given some. He seemed better for it and continued to drink it regularly day after day, and to the astonishment of his family, doctors and friends, he quickly regained strength, and in a few weeks perfect health. He used to declare in after life that at seventy years of age he began a period through which he "enjoyed the fullest measure of health, and more than he had ever known previously."

In his old age, when spoken to about fatigue, he remarked, "that is something with which I am very little acquainted," and repeated the same thing a week before his death. There is however evidence that some years before he died he must have lost some of the elasticity of step Smiles talks of, for there is now (1906) at Pinchinthorpe Station a wooden step, that was made for him to get in and out of the train with when he travelled to and from Ayton.

On the 27th July, 1858, he was hardly dissuaded from taking this journey to attend the General Meeting of the Ayton Agricultural School. He served on, and hardly ever missed the meetings of, the Committee of Management there from 1841 to the last. On the 29th, although he had suffered from slight indisposition on the 28th, he said he was well and was in the evening more animated and cheerful than usual. The following night he became ill and he knew what it meant, and when being asked to see the doctor, said, "Well, do as you think best. You will find probably that this is the winding up of a long life." Among his words the day before he died, were, "Goodness and mercy have followed me all the days of my life and they will not forsake me now." "No great things—I never did any; but a meek trust in the mercies of my God and Saviour and what they have done for me." He was told "*that* is all the greatest and best have ever been



able to come to." "Yes, that is all," he said. The next day passed in great pain and sickness and cramp, but he praised those about him, saying that "their attentions were far exceeding what royalty could obtain in like circumstances." He said too, "The Saviour hath said 'Him that cometh to me I will in no wise cast out,' and again, 'He that cometh to me shall never hunger and he that believeth on me shall never thirst,'—thirst no more." Being told very near the end that he was supported in body and mind by the Saviour's love, he made one of his last audible replies with very characteristic diffidence "Well—measurably."

He had already, with warm words of love and welcome, seen his surviving children round his bed, and till the last kept on inquiring after them and again and again, repeated, "How much trouble I give."

His last effort was to bring his hand repeatedly to his eyes as though he felt the supervening dimness. His face remained quiet and calm, he breathed more and more gently and without ever a sign, death came imperceptibly—his warfare was accomplished—and those about him saw how a Christian can die.

The best portrait of Edward Pease is painted from photographs, daguerreotypes, engravings and silhouettes by Heywood Hardy, under the superintendence of my father and others who knew him intimately. This is of him in his old age and was done for the Board Room of Pease and Partners, Ltd., Darlington, and was pronounced wonderfully good by those who were qualified to criticise it. Every detail of his ordinary dress was carefully reproduced. It represents him with long white locks, strong features, an expressive, full, and clean shaven face, dressed in snuff coloured Quaker coat, waistcoat and knee breeches, blue grey worsted stockings, with a white stock and waterfall cravat. His evening dress was similar, but



JOHN PEASE.

(1851).

Born 1797. Died 1868.  
 Eldest son of Edward Pease.  
 A Minister of the Society of Friends.



HENRY PEASE.

Born 1807. Died 1881.  
 Fifth and youngest son of Edward Pease.  
 M.P. for South Durham, 1857-1865.

Facsimiles of two old Silhouettes.





a black or dark blue suit replaced the brown one and brown silk or white silk stockings were worn instead of the grey ones. At night and in fine weather, he wore large black shoes with silver buckles. In winter he wore long box cloth gaiters and shoes.\*

Till he was very old he absolutely refused to be photographed or painted, as did every correct Quaker of his time, but in the end surrendered to the solicitations of his family to allow himself to be photographed. He was tall, strongly built, and muscular; he carried himself very erect and had a simple dignity in his carriage and general bearing.

Edward Pease's son, Joseph, left behind him some memoranda respecting his father and alludes to others in the possession of his brother John. These I have not seen, but in Joseph Pease's notes he describes his father as "of a nature active, enterprising, assiduous and benevolent," "of an open and generous nature," "no indifferent spectator of those engaged in commercial pursuits after he had quitted them," and "retaining" his "mercantile astuteness." "His information and his rules were of no small value. Free of access to all, drawn in kindness to visit all." "His well known social habits rendered him a general favourite." "His cheerfulness was hardly ever known to forsake him, hence his society was attractive to the young."

\* *Vide* Appendix X.



**THE  
DIARIES OF EDWARD PEASE,  
1824-1858.**

## INTRODUCTORY NOTE.

**F**ROM the Annual Monitor's Obituary Notice of Edward Pease it would appear his journals prior to about 1838 were destroyed and that there remain only the diaries for the last twenty years of his life. The first, I find, is for 1838 and the last for 1857. The record, therefore, is one of his old age, beginning when he was seventy-one years old and continued regularly to his ninety-second year. The twenty volumes\* are uniform and his diary is written in a publication called "Richard's Universal Daily Remembrancer," in which is printed a mass of useful contemporary information.

The journals are full of entries dealing with his spiritual state and self-examination. This manner of writing seems to have been the common practice in this and the preceding periods of Quakerism. The amount of self-condemnation that the best of men and women record, is very depressing reading to those who are conscious of much feebler and less successful efforts to reach a much lower standard of Christian virtue. There are, however, in these diaries, touches of genuine human nature and allusions to matters of local or national interest that, I think, justify me in giving as much as appears in the following extracts. Without giving those entries which deal with the inmost working of his soul and with his most private feelings, it would be

\* The diary for 1852 is missing.

impossible for those of his descendants who read these pages to get so true an impression of his character and of his life as I desire to give them. Although the journals are often concerned with his most sacred reflections and matters of domestic privacy, I have no hesitation in publishing them. From numerous remarks it is quite clear that they were written to reach posterity. Here is one taken at random from the 29th November, 1845.

Again, as often, thoughts arise about committing any memoranda to this book ; but as the employ often leads me into some examinations and an inward scrutiny into the present and a reflection on the past and on my omissions and commissions and also of prospective duties to be fulfilled, so at present I conclude to continue the practice, unmindful whether any of my descendants may deem them worth reading over ; if they do may they know they are the productions of a poor exercised pilgrim who lives by faith in the Son of God and in trust for redemption through him.

The most touching allusions to his bereavements, his dead children (Mary, Edward and Isaac), and above all to his wife, abound. He records his more than weekly visits to her grave. By day and on winter nights in the wind and snow, we shall find him standing over the place where his Rachel rests. I shall not very often bring this picture before the reader, but I give one extract here because it contains his apology for the practice. It is written on a loose sheet of the date 1835 and not in one of the twenty volumes.

In that silent and sorrowing hour when life was fled, that precious impression, as from the voice of my unspeakably dear companion, whilst I viewed her serene and peace-beaming countenance, which seemed to say " Cherish my memory," has ever remained fresh on *my memory* indeed ; and it is known to the Great Searcher of hearts . . . how, whilst I have



stood over that spot where her dear remains lie reposing, I have seen in intellectual vision the beckoning finger, as it were, to prepare and be fitted to join her in the abodes of the blessed; and how are my weekly visits to her grave and the cherishing of her memory made, through the love of my Redeemer, to be moments of deep instruction to me—persuading me to strive to follow her as she had endeavoured to follow Christ, at other times to encourage me to ardency in the pursuit of Heaven—to guard against being occupied by the things of time, to faith and faithfulness and obedience, to love, to mercy, to kindness.

Some may condemn me for spending so many moments where that form once so very lovely is now laid but as these minutes are made to me, times of a nearer union of communion with her spirit and my God, I cannot at present resign the practice.

For twenty-five years after this entry, to the end of his solitary journey, he continues to visit Rachel's grave with the same regularity, and, with a devotion that never abates, records his undying love for her.

Many years after her death such exclamations as the following I often find :

Ah ! so sweet, so pure, was the affection which existed between my beloved Rachel and myself, that if a sense of it could be renewed in the interminable bliss of heaven, my joy would be full.

## CHAPTER I.

1824.

### JOURNEY ABROAD IN THE ANTI-SLAVERY CAUSE.

*Seventh 5th mo.*—Attended Meeting for Sufferings which separated a Committee to continue "Piety Promoted," or to confer with John Barclay, leaving the Committee at liberty to print testimonies or follow the plan of J. G. Bevan. The needful case of Thomas Shillitoe's concern to visit Pymont and Petersburg, etc., was referred to a few Friends, as also the needful for Elizabeth Walker, proceeding to Pymont and France, with her companion Catharine Price.

Another edition of the "Summary" being wanted and its reference having been committed to J. F., L. H., W. A. and J. E. and J. M.,\* etc., they proposed a change in the introductory passage on doctrine, which begins that we believe with our Christian profession in one God—a paragraph was read more amply describing our belief and much more satisfactory, and was after some interesting remarks adopted as brought in—the word divine was debated, and its sense said to be agreed to by many as to the character of Christ who yet denied the Godhead.

No inconsiderable number of valued Friends expressed their great satisfaction and unity with my going (to France), which so far as the brotherly bond is felt to be of value was cheering to me, and notwithstanding my desire to avoid a formal notice of my proposed journey the meeting would give me a minute of free concurrence.

I laid the abridgment of G. M. and her progress on the table informing Friends I committed it to them to finish and

\* Josiah Forster, Luke Howard, William Allen, John Eliot and Josiah Messer.

publish, or if the Sub-Committee on books would consider it, and point out what was needful to be done, I would take it to complete as far as I could.

T. Shillitoe I learnt had addressed a note to Lord Liverpool, requesting an audience with him on the subject of inattention to the manner in which first days were spent in England.

*Sixth 6th mo.*—I left London in company with Cousins J. and R. F.,\* the latter about to commence her visits to Friends in Kent. The road from London to Rochester in many parts in sight of the Thames was strikingly beautiful, the day was cool and gloomy, and my situation not of choice on the outside, I was separated from the interesting society of my friends. We were kindly received by W. Rickman, where my companions lodged, whilst I was similarly accommodated at R. Horsnail's with much hospitality, and from Friends generally received much attention. We called to see R. L. Weston, who has upwards of fifty received in his school; the premises and house are well adapted to the establishment, and the general appearance of things as well as the Friend and his wife afford much satisfaction—the premises in power of accommodation much exceeding those of H. F. S.—the cost of house and garden was £2,500, and I should think £800 more in the erection of an excellent school room, etc., had been expended.

The sight of their instruction and the reflection of so many of our youth receiving a guarded and religious education yielded a very pleasing reflection to my mind.

About twenty families of Friends compose this meeting, and having the addition of a girls' school, consisting of fifteen, as well as the boys, formed rather a considerable assembly. My cousin R. F. was heard very agreeably in both meetings. At the close of the forenoon meeting the school meeting was held. I entertain some doubts about holding such a meeting at the close of a meeting; it appeared to me that time sufficient was not afforded to sink down into that solid contemplation

\* Josiah and Rachel Forster, the latter, *née* Wilson, of Kendal, was a cousin of Mrs. Edward Pease. She was born in 1783, married in 1809, and died 1873, aged 90. The late Right Hon. W. E. Forster, M.P., was a nephew of Josiah and Rachel Forster.

which the answering of those momentous queries require, and the remarks which sometimes spring out of their consideration. My mind was impressed with the necessity of those who have received the King's commission as his ambassadors only entering on their master's business at his command and not enter into his affairs through a willingness only, but really watch for his royal mandate and obey it. Although I regretted my detention in London, yet there was so much more prospect in cousin J. F. accompanying his dearest friend\* to this commencement of her Gospel labour I felt well satisfied with the delay, having some humble hope that divine goodness, who knows the sincerity of my motives in this absence, will extend his goodness to my beloved wife and all my dear connections left behind, and sincere have been my desires that we may be enabled to excite a spirit of tenderness and commiseration for the thousands who languish torn from their native lands under the hard taskmaster and whip of cruelty: may my valued companions' deed of mercy and charity meet its full reward.

*Sixth mo.*, 1824. IN PARIS.

The Jesuits at this moment are taking steps after the example of the Bible Society to raise a fund to be applied to any purpose to oppose any circulation of the Scriptures—collecting 1d. a week from each individual, and where any one who yet approved of such opposition and could not pay 1d. then some individual would agree to pay for them.

Stapner says that no association could be formed to circulate R. F.'s views on defensive war, because the opinion was not adopted, that it was inconsistent with the Gospel; the propagation of opinions inconsistent with the principles of religion, or of principles not acknowledged would only be their self contradiction,—the want of association seems to stop the circulation of all good,—the law does not allow of more than nineteen persons to collect in one room without giving information to the King, who then immediately orders a military guard to be mounted at the door; indeed, military appear to

\* *i.e.*, his wife.

be placed at every entrance to the public gardens, and scattered all over them, as well as in every street—that the present reign may be said to be rather one of terror to the subject, than one of love by which royalty is supported—the profligate licentiousness of the old king is spoken of with contempt and detestation by some. Wishing to give his mistress a Bible he obtained one with plates, and displacing the lawn paper by which each was protected, he replaced the same with a £1,000 note before each, and having built her a house he sent the large gold key of it set with diamonds.

*7th day.*—Called on Keifer, Professor of Oriental Languages and Translator to the Government—our discourse turned on the Turkish Bible, which he is now in hand with for the Society; he spoke with much calmness on Henderson's and Patterson's opposition, had not heard that the Professor of Oriental Languages at Cambridge had defended him against Henderson's remarks—he had rendered the New Testament into Turkish, and showed us some proof sheets of the Old as far as Kings. *En passant*, I gave one of the Yearly Meeting addresses of last year to an elderly friend of his; it was accepted civilly—he appeared to know something of Friends and their exertions, and asked our address.

Sir S. Smith was engaged, Baron Girardo also. Visited Jas. Violette from Bourdeaux, by which it appears that the trade is not carried on at Bourdeaux except some very trivial shoring, said he was in the trade in his youth on the Coast of Africa, had seen in numerous instances slaves placed in formations exactly the same as the pounds of England, miserably dying of disease or sores, and so affected with insects that no inconsiderable part of the frame was wasted.

*7th day afternoon* at the Gobelins and exceedingly struck with the beauty of the tapestry, exceeding anything I could have conceived possible to be done by the loom. The patterns are taken from the most beautiful paintings, which it appeared to me must be executed in oil colours on canvas to the same shades and size as is intended to be executed on the loom; the mode of warp as conducted in the first room appeared to

me to be something of the same principle as that of the imitation India shawls,—that surface of the manufacture only being obvious which is covered with all the loose ends of the silk (of which a small quantity is used in carrying out shades), and worsted, etc., which on the completion of the work must be cut off—in the next room the weaving was of an entirely different description—the basis or warp of cotton was perpendicular from the top of the room to about three feet from the bottom, the thread being arranged as in a common loom; the workman was placed behind the screen of thread or cotton warp and having a strong light before him, he might be said to thread the worsted across the perpendicular warp with the fingers. The pattern appeared in some degree drawn on the warp as we see it in canvas or rug-work—the number of pieces suspended from the wall for exhibition were not numerous—the work is not carried regularly on like common weaving, but whilst one part of the figure is proceeded with and finished to some extent, other parts of it are not commenced with.

Children generally are sent out to nurse by those who can afford it, soon after they are born, and remain out till fit for boarding school; they remain there till about fourteen, and if females, are very often affianced at that age, and soon married without affection, so that after life becomes a source of violation of all mutual engagement to both parties.

*2nd day morning.*—Called at the Hotel du Ministre de l'Intérieur—found him engaged—in the Salon met with an ecclesiastic and the Bishop of Quimper to whom as two strangers C. and J. F. introduced us, and requested each of their acceptance of a tract on the treatment of the negroes; at the presentment they appeared to shrink from their acceptance, but took them hesitatingly, yet with acknowledgment.

Called again on the learned Keifer, found him quite engaged in his translation of the Scriptures into the Turkish language. I had no competent idea of the laborious task of such a translation till I saw the variety of authorities he had laid open around him to consult. Lacy's Bible, Martin's, and two other French; two English, one literal,



Pool's annotations in Latin, one Greek, one Hebrew, one German, and other languages, also Lexicons in great variety. Our converse turned on his work, and on the Bible Society; we requested the gift of a dozen copies for the servants, etc., at our hotel; on the whole he gave a good account of Leo, who, he said, had first stirred the subject of Bible societies, and by his exertions had brought it into notice. There could be no doubt of his integrity, but he could not go on consistently with any established Society as he never would render any account either of what became of the copies of the Bibles he got or of the application of any money committed to his charge.

Attended a sub-committee of mutual instruction, understood their cause did not prosper in the country, but in Paris was in a thriving state—the adult schools, which are numerous, appear to exceed those in England; this committee appeared interested in the work they are engaged in.

It seems T. Shillito has had opportunities with the Bishop of London and Archbishop of Canterbury; he presented J. G. G.'s [Joseph John Gurney's] work to each, the Archbishop referred him to Lord Liverpool and Peel. T. S. has also had an opportunity with the Lord Mayor, who acknowledged that sufficient attention was not given to these things.

The Parisians having no coal, use charcoal in all their cooking; in all passages or lobbies you see a square stove made of enamelled earthenware, mostly white, having the appearance of common white china. This stove has also a china chimney which at the top of the room is inserted into a general chimney the stove is warmed with charcoal only and will answer the purpose of cooking—the fixed (fire) places in the rooms are always without grates, bars or stoves—small faggots of wood or sticks are laid upon the hearth or upon two cross pieces of iron raised two or three inches to keep them from laying close to the hearth and to admit a little air.

Every family appears to roast its own coffee, and this very often conducted in the street; the domestic sits at the door with a small tin cylinder fixed over a chafing dish containing charcoal, and continues to turn the cylinder till the roasting



is effected. The use of charcoal and wood contributes very extensively to the beauty of the scenery in the squares and public gardens in what may be termed the centre of the city. The numerous and very large scale statues which adorn the gardens and walks retain so much beauty of colour. Nothing but the ideas of the French could tolerate many of these statues.

3<sup>rd</sup> day afternoon attended the Committee of the Bible Society ; its correspondence was very interesting, and on the whole there was a spirit of energy quite exceeding anticipation. Swain, Sigismund, Belling, etc., Mark Wilks and Friend Minit, Stapner, Keifer a member from Caen, in Normandy.

4<sup>th</sup> day.—Silent meeting ; afternoon, called on Keifer with cousin Fowler [Rachel Fowler, of Melksham], thought his wife an interesting woman, and continued to think very favourably of him. He let us see the congratulatory letter of the Sultan of Constantinople to Louis on his ascending the throne ; the document was on paper glazed and stiffened so as to bear an exact resemblance to vellum, the signature was like one ornamented letter done in gold.

The evening attended a *soirée* at Stapner's, many young females and about the same number of men. Frank sociability seemed wanting, and the only way they appeared to have in these parties was a recourse to cards, which upon the introduction of we took leave. We received a note this evening from Villèle, the Minister of Finance and Secretary of State, fixing an audience with us on second day next, and from the Duc de Montmorency, Minister of Colonies, fixing an audience tomorrow. Addressed a note to the Minister of Justice, Cte de Peyronnett, requesting an interview. Notwithstanding our efforts produce but little and seem discouraging we continue to think it the best to claim increased attention to the sufferings of the negroes.

There is an accommodation and selection in Parisian hotels much exceeding anything I have found in England—the entrance door from the staircase is into a hall for servants to wait in, and fitted with tables and chairs for daily accommodation ; next a handsome sitting-room and the lodging rooms in the same line for the same floor ; the windows of the hotel

generally look into open courts mostly filled with trees, acacias, etc., now beautifully white with flowers ; ranged in square green boxes by the sides of the walls in the court are continued rows of Chinese arbor vitæ, which have a pleasing effect and foreign appearance. Here follow notes of calls paid on Le Comte Corbierre, Le Vte. de Castelbajère, and others.

*5th day noon.*—During our tarriance in the hall of the Minister of Colonies, surrounded by a number of naval officers in their most superbly embroidered uniforms, who, like ourselves, were waiting for audience and instructions, we introduced respectfully to them the object of our application to the Minister of the Marine, and had a courteous and patient hearing. He received us, very attentively reading a paper we had penned, being the outlines of our object. Count Severin Tonnerre has a pleasant and interesting countenance. He made some remarks on what our note stated as to the present extent of the outfit of vessels for the slave trade from Nantes and doubted our correctness : to the truth of this we were able to reply. He acknowledged the iniquity of a trade in human beings and the distress it must involve parents and children, husbands and wives in ; he said he had strengthened the forces on the coast of Senegal, and that he just had a captain with him who complained of the seizure and forfeiture of his ship, though he had no slaves on board.

*6th day morning.*—Disappointed in finding the Duc de Montmorency gone into the country. Received from de Laserre, the banker, an introduction to Tornoux, the celebrated manufacturer of fine cloths. Called at his hotel. He was also absent ; from an intelligent clerk I could learn that Pardoes had been corresponding with them, but had sent only samples of fine yarn about eight to nine fils, which he said was dearer than their own spinning ; stress on my part was laid on thick yarn, their want of Brussels carpet, the bareness of their stairs and the floors of their most superb rooms. Left our address ; the clerk lamented the folly of the Government, which he said paid no respect to commercial men or the extension of manufacture, and would not listen to anything coming from his employer

Tornoux as he was one of those liberal and enlightened men who was not at present in favor.

A general dissatisfaction with Government I continue to observe pervades ; they observe we have a representative Government with power more absolute than an arbitrary one, when the King came a Constitution was agreed upon, it is daily changed at his will and we have no power ; this almost universal acknowledgement possibly may at this moment refer to the change now made in Parliament.

Called on Louis Dumont on our way to attend Villèle, Dumont is a pleasant young man employed in some of the public offices, he enters into our views with considerable animation ; he made us feel some discouragement about going to Villèle, thinking him a complete courtier, of a cunning and intriguing disposition, and considering him as the cause of Chateaubriand's dismissal, who though a rigid Catholic, he deems a man of better heart. Villèle he says is the possessor of colonial property, was some years in the Isle of Bourbon in an official station and called, it may be supposed for want of some amiable qualities, the Marat of his day.

*7th day, 6.20.*—Went to Minister of Finance Villèle ; he was very polite and skimmed over our paper, and endeavoured to show it would not do for them to make slave carrying a capital punishment, that it would exasperate the traders, lead them to greater acts of cruelty, and that neither judges nor jury would convict. He alleged that they were vigilant, suppressing as they can and confiscating property, and that if our country would exchange the Isle of France for Goree and Senegal, our Government could then do more as it liked with the coast of Africa.

In reply it was said that we did not plead for death as a punishment, but that it should be made criminal, and alluded to many vessels fitted out at Nantes ; he said their officers were on the alert, and when any proofs of the object of the voyage were discovered, the cases were followed up ; it was remarked that they should have an increased station on the African coast, he said the trade was less than it had been, and that more care was taken ; allusion was made more

particularly to the Guinea Coast. He was urged to consider the thousands annually enslaved, the miseries and sufferings sustained, and the disgrace to the Christian name. We gave him a copy of statements in French. Went afterwards to the Ambassador, he was not so courteous; did not trouble him long, thinks he can do little. The American minister was working with more effect. The British Consul at Nantes is deeply interested in suppressing the trade and has been over to our Government to state facts; he said there had been several vessels on the Eastern Coast of Africa which he had represented to the Government.

Evening at Versailles, tea with S. Lloyd, who accompanied us to the Petit Trianon, the favourite residence of the famous Josephine, consort to Buonaparte. I consider this in its simplicity and beauty as excelling anything I have seen in France, the style is English and in some parts resembles Studley. One part is very interesting called the Swiss farm—the dairy, the cowhouse, the mill, the maison du Curé, the cottage and every part remarkably Swiss.

The Palace of Trianon is a small, compact place of little or no magnificence, but the scenery is enchanting—the front commands a fine view of the Palace of Versailles, with which it communicates along some avenues—the back is divested of all the cut tree formalism of Versailles, and which generally attaches to the grounds of the Trianon, but I have seen no trees in the country which I should call fine trees, nothing comparable to our venerable oaks and elms in England.

This part of the Palace of Versailles which fronts the town has a fallen, neglected state, and the whole appearance of Versailles, which once contained 90,000 inhabitants and now 27,000, has rather a desolated aspect.

The Palace, which fronts into the grounds, is magnificent beyond any building I have seen, and the view from the terrace into the grounds commands the opening of several avenues in each of which are either immense marble basins with Tritons and other figures or remarkable fountains. The quantity of polished Italian marble in steps, basins, and statues innumerable exceeds anything I could have conceived. The Orangery is very extensive and to an English eye must be exceedingly

striking ; there are several hundreds, and just about breaking into flowers ; perhaps few scenes in the world are calculated to furnish the contemplative mind with a field so expansive as this, where human grandeur is the subject of its musings—what a lesson to the proudest and most elevated in life is here presented : the residence of that proud monarch Louis XIV., and the scene of his intimacy and finally of his marriage with Madam Maintenon.

*2nd day afternoon.*—Seated under the Cedars of Lebanon in the Jardin des Plantes, surrounded by very interesting objects ; this garden is very extensive and may be said to commemorate Buonaparte's greatness of mind. Although it did not owe its origin to him yet his genius enriched it with specimens of natural history, the elephant, the elk, and numerous animals walking about in their own enclosures neatly and rustically divided. The more tame animals were numerous : goats, varieties of deer, sheep, etc. ; the collection of birds not numerous ; a great variety of eagles most striking.

On the pages of the diary are disjointed memoranda, such as the following :—

*6th mo. 23rd, 1824.*—Copied by Rachel Fowler, Sen., and Edward Pease, in their walk through Père la Chaise.

PÈRE LA CHAISE.

*Anna Eleanor Langford died 1823, aet. 16.*

If talents lost and virtue claim a tear  
Pause, pensive mourner, and bestow it here,  
Meek resignation to the power above,  
To parents duty and to brothers love.  
Marked her whole life, employed her latest breath,  
Till sickness laid her in the arms of death.  
A weeping mother in a foreign land, heard her last sigh,  
Closed her dying eyes and clasped her death-cold hand.  
A weeping father in the grave reposed  
Saw o'er his child the earth for ever closed,  
Yet hope and Christian faith direct their eyes  
To that high place where virtue never dies.

#### A FRENCH KITCHEN AT AMIENS.

Fire on the hearth, the cooking bench, with six stoves, three yards long, covered with Holland tiles, top, sides and end ; each stove heated with charcoal ; thirty-eight copper pans from the largest to the smallest size, having one shank as our frying pans ; twenty large copper plates, each having a long shank for frying or pancakes. Fourteen fish pans of copper from one yard long—a good number copper moulds for blanc mange from the size of a large bowl to the smallest.

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Among numerous notes of visits paid in Paris are those of calls paid on :—Count Lasterin, Duc de Broglie, Wurtz, printer, Villeneuve, Mark Wilks—presented annuity of the Society of Christian morals, M. Soyer Deralois fabricant Amiens, maker of tabinette and bombazine, Pailoo, Baron Stäel, Alix la Borde (Comte), Baron de Lessert.



## CHAPTER II.

### EXTRACTS FROM EDWARD PEASE'S DIARIES.

1838.

*Jan. 1.*—Religious controversy is a field of danger which few enter and quit without injuring themselves and others. The result of the contest is seldom joyful and glorious as issuing in the advancement of pure and undefiled religion, but commonly with respect to both parties and even spectators who delight in religious disputations is found to be wounds and dishonour, spiritual declension and grief of heart. There are so many incentives to carnal and unholy passions that the air, if I may so speak, becomes contagious and can scarcely be inhaled without at the same time imbibing the corrupt matter with which it is charged. It acts as a stimulus to the unsanctified, who seek the gratification of pride, selfishness and bigotry, and has a lethargic or lethean influence on the righteous so that they are too often induced to forget that "the weapons of their warfare are not carnal but mighty through God to the pulling down of strongholds." The advantages they gain are dearly bought by the diminution of their spiritual mindedness, humility and brotherly love; for they are tempted to rely on their own skill in dispute instead of simply depending on the God of all grace, and appear to be more concerned to secure a personal triumph than that Christ may be glorified in them. Their arguments may be good and unanswerable but they make too much of them when they forget they are "mighty" only "through God," and that unless He be pleased to give them effect, they will be as feeble and unavailing as the weakness of those they oppose, "for the Kingdom of God is not in word, but in Power."

*Sun., Feb. 25.*—Proposed to Abigail Thorpe to accept the position of housekeeper to me after my dear daughter Rachel leaves me, to have £40 per annum, to take the general oversight of my indoors establishment, the care and spread of my table except in my dear daughter's presence.\*

*Mar 1.*—Hired Joseph Gatenby to come (as a manservant) at £20 per annum, to have two new suits, two hats and one morning jacket each year and an upper coat once in two years.

He refers in eulogistic terms to one Jabez Gibson (of Saffron Walden) who is buried this day.

*Tues., Mar. 6.*—The last remains of snow, which has fallen at intervals ever since the 2nd of 1st mo., and in rather uncommon quantity, disappeared to-day.

*April 3.*—Our Quarterly Meeting. We had a large share of the company of our friends, about thirty dined with us.

During this year he pays many visits and accompanies Hannah Chapman Backhouse† on her ministering tours. Although he never himself appears to have taken part in vocal ministry, he now and in after years is often found accompanying Friends in their travels in the ministry, especially this Mrs. Backhouse and his son John Pease. This year he also attends the Yearly Meeting in Dublin with his daughter, Rachel.

*April 30.*—This day the intelligence reached me of the birth of a son to my dear son‡ and daughter, Henry and Anna, at Middleton St. George.

\* Rachel his daughter was engaged and married in August, 1838, Richard Fry, of Bristol. She died in 1853, and her husband in 1878.

† Hannah C. Backhouse, *née* Gurney, of the Grove, Norwich. married Jonathan Backhouse, of Darlington.

‡ This son was Henry Fell Pease, who afterwards was the first M.P. for Cleveland. He was the only son by his father's first wife, who was a daughter of Richard and Mary Fell; she died 27th October,

*Mon., May 7.*—Dined at Jonathan Pims, sailed for Liverpool in the evening. On the passage ruminated on a very disturbed close of the Yearly Meeting yesterday from a Friend kneeling and commencing an extended supplication after the meeting had risen.

*Tues., May 8.*—Reaching Liverpool this evening after a remarkably fine passage (twenty-four hours) and proceeded on our way towards Walden\* by the Grand Junction Railway to Birmingham, thence to Leamington. . . .

He attends the Yearly Meeting in London and returns for a fortnight or so to Saffron Walden.

*Mon., June 18.*—Left my dear son and daughter Gibson. . . . This dearly loved pair, blessed with the blessings of the heavens above and of the earth beneath—very ardent are my longings that they would bring their tithes unto the storehouse of their bounteous Lord. . . .

*Thurs., June 21.*—(Darlington). The access to our Meeting-house is at present incommoded by removing a range of cottages, a stable and the small Meeting-house† next the street.

*Fri., June 22.*—Gave notice to Gervas Robinson, the Registrar, of daughter Rachel's proposed marriage, when he took her signature.

My affection for this precious daughter, my lonesomeness when she is gone are the pervading feelings of my mind and they may be the sole causes of that mysterious reluctance which I have in resigning her to the Friend who, I believe, is sincerely attached to her.

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1839. In this year, 1838, references are found in these journals to her delicate health. Henry Pease married secondly, 1859, Mary Lloyd *vide* p. 401, and had issue, three sons and two daughters.

\* His daughter Elizabeth married Francis Gibson, of Saffron Walden, Essex, in 1829. Their only son died unmarried at Florence; their only daughter, Elizabeth Pease Gibson, married Lewis Fry (Rt. Hon. Lewis Fry, M.P., and brother of Lord Justice Fry).

† Prints of the old Meeting House exist, one of which is in my possession.—A. E. P.

*Tues., June 26.*—At St. Helens. Called this evening on a few poor Friends—on one of them to considerable satisfaction—pilgrims who desire to be on their way to heaven do well to communicate with each other about the road. Visited that which is to me a hallowed spot [*i.e.*, his wife's grave].

*Thurs., June 28.*—Almost universal idleness, feasting and rejoicing on this day of the Coronation of Queen Victoria. . . . Oh, for a more Christian way of celebrating what are deemed auspicious events. . . . A confused company to feast at the opening of John Fell's Mill to end up as it begins.

*Fri., June 29.*—Some mournful feelings are mine on learning that some of our young men were among the festive parties of yesterday; scenes of music and clamorous noise ought to be held in great repugnance by all sober Christians.

*Wed., July 4.*—Low and tried during the whole of this day. Returning (from Sunderland) from the Quarterly Meeting in the carriage with Edward and Rachel, I was silent nearly the whole way, nothing could raise or cheer me, the contemplation of having so soon to part with my beloved daughter to Bristol, etc., absorbed me. Richard Fry came in the evening.

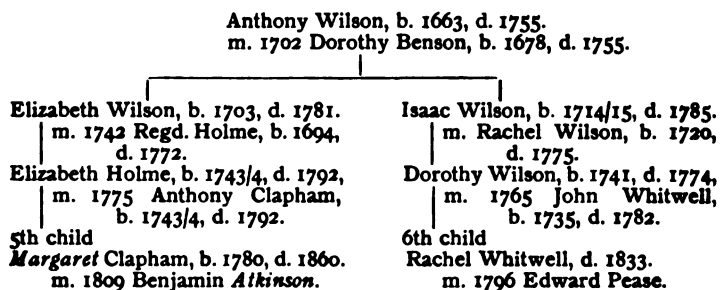
*Fri., July 6.*—Received a summons to attend the Grand Jury on the 23rd inst. After pondering my conscientious difficulties therein, I attended, and thinking it might be in my power to be excused—I was best satisfied to acquiesce and maintain a care not to put questions after the oath was administered. The ground of my willingness now to attend is founded on my wish to find an opportunity for pressing on the jurors, the propriety of using some efforts towards substituting declarations instead of oaths. The advance of Christian principles, however little may be gained at once, is worthy of an effort.

*Sat., July 7.*—Admonished a Friend who I feared was backsliding; his worthy father a humble minister in our Society. The love of company and ardent love of tobacco, and some love of liquor, to some minds seems sure captivity. On my way sifted my motives as to what impelled me to this task, found

my station as an overseer demanded it, my love and gratitude to my Lord called for the service, but perhaps stronger than this was the sense that should this Friend lose his inheritance in heaven. . . .

*Sun., July 8.*—Attended a Public Meeting at Stockton this evening, appointed by my dear son (John Pease); it was not large, the peace-bestowing influence of the government of Christ on individuals and kingdoms was set forth; the auditory was settled and attentive, and the meeting ended solemnly after a supplication from John and cousin M. Atkinson.

“Public meetings” among Quakers are meetings held for the primary object of reaching the public at large with some message, and are distinct from the ordinary meetings for worship of the Society, though the public are never refused admittance to the latter. I give some of these extracts as illustrations of the peculiar expressions in vogue. I might here call attention to the very confusing habit of bestowing the description of cousin, aunt, brother, sister to persons outside the relationship which these appellations are intended to imply. In this case I was very much puzzled to find out how this Cousin M. Atkinson was related. Here is the thread:—



Thus Edward Pease's wife's mother and Mrs. M. Atkinson's mother were first cousins.

*Wed., July 11.*—Peaceful in meditating where the hallowed ashes sleep; viewed with some calmness my next great bereavement in having soon to resign to the chosen of her bosom a darling daughter who has been my companion, my carer, my consoler and my comforter since that solemn hour which saw interred all that lies before me, to be freed from the fluctuations of time, the trials of affection severed and be laid nigh to the remains of my beloved at some early day if consistent with the will of my God . . . was the desire of my pensive but adoring spirit.

*Sat., July 14.*—Yesterday my dear Edward had one of his trying attacks; how tenderly I feel for this beloved son in this afflicting permission of divine goodness, but what a favour that no murmur repining or complaint escapes his lips though cut off from many of the occupations and enjoyments which vigorous health and the bloom of life is fraught with.

*Mon., July 16.*—Richard Fry returned to Bristol the last time ere he obtain the prize which has been the object of his last twelve months pursuit. A combination of circumstances make me sad when I consider this event—probably my love for my endeared child; a sense of the greatness of my privation when she is gone; the disappointed expectation that from her tenderness I should have had the last offices to close my dying eyes, the want of a granted vision into the happiness of her future lot—may this be plenary.

*Fri., July 20.*—A few days of mournful desertion: heavens as brass. Some remembrance of the patience of the cripple by the side of Bethesda who after a patient wait by the side of the pool for thirty-eight years, was healed by the Lord—Lord remember me.

*Mon., July 23.*—At Durham on the Grand Jury, endeavoured with Liddel the Chairman and some of the Jurors, to obtain their favourable consideration of adopting declarations instead of oaths agreeably to a bill of Lord Denman's, just rejected. Herein I made in conjunction with my cousin Edward Backhouse, but little way. Returned home same



evening after viewing the prisoners and the interior of the Jail. In point of order, cleanliness and accommodation vastly superior to those dungeons in which ancient Friends suffered.

*Wed., Aug. 1.*—My dear F. and Eliz. Gibson and children came. A tea drinking of teetotallers in my paddock, about 300 who have tickets of 1s. each present, held on this day to commemorate the abolition of slavery, while I sincerely wish well to this total abstinence system . . . (here follow some criticisms similar to those which recur in these journals).

*Mon., Aug. 13.*—He records "Rachel's property which she takes to Richard Fry at the time of her marriage." The total is £4,670 and includes "10 Railway Shares S. and D. £2,500; 10 Half Railway Shares (125) £1,250," etc.

*Thurs., Aug. 16.*—My beloved daughter Rachel married this day to Richard Fry (then follows an account of the "solemnisation agreeably conducted")—We had a sorrowing parting, whether ever to meet again or under what circumstances is veiled from me.

Among the guests on this occasion were "Joseph Fry, his Sister Anna and their Aunt Sarah Allen," who left his house a few days after the wedding.

*Tues., Aug. 21.*—Attended the Monthly Meeting at Cotherstone. . . There were two presentations of marriage, viz.: Henry Broadhead, of Leeds, with Cousin Eliza Backhouse; and John Harris with Mary Ann Mason, of Penrith.\* After meeting went to Middleton in Teesdale.

\* "Presentations."—The preliminaries to marriage are carefully regulated in the Society of Friends. Among these are the filling up of forms. No. 1, a Declaration of Intention, which includes a declaration that the parties "are clear of any other marriage engagements," and No. 2, a Declaration of Consent of Parents and Guardians. These forms are transmitted to the Clerk of the Monthly Meeting of which the parties are members, who has to secure a public notice of the intention being given as soon as possible at the close of the Sunday morning meeting for worship in the Meeting-houses the parties attend. All objections must be made in writing to the Clerk of the Monthly Meeting. After the expiration of fourteen days from the giving of public notice the forms are *presented* to the Monthly Meeting, and if all is in order as

It is difficult not to feel impatient sometimes with the straightlacedness of the old gentleman, as when he writes :—

*Sat., Aug. 25.*—Went to Newcastle. The town very busy on account of the Scientific Meetings which have been held there during the past week and which concluded this evening. The advancement of science and general knowledge is the ostensible object, but hundreds of the most respectable inhabitants of various kingdoms assemble for curiosity, display and amusement. To such it is an idle lounge and waste of time, etc.

The following day he accompanies Hannah Chapman Backhouse to a meeting in Newcastle, who had a concern to reach these scientific persons who would not often be likely to hear "a Gospel ministry which testifies against the ordinances of and many maxims of men." Although the Meeting-house was full, it "was thinly attended by such characters, yet there was a large and respectable auditory."

*Fri., Aug. 31.*—Reading Henry Martin's life and letters I am forcibly struck with his piety, his zeal, the renunciation of self-consideration that he might serve the Lord Christ. What am I? How do I spend this evening of my life?

*Sun., Sept. 2.*—At Croft this afternoon with my devoted and industrious cousin, H. C. Backhouse, at a publick meeting; the auditory numerous, suppose 2 to 300, silent, solid and civil; how great the alteration in these respects since my youth, so remarkably increased in the attendance of all places of worship, that I cannot but believe that whilst much of outward form is observed and much attachment evinced to that which is outward and ritual, there is a great and growing general belief in the guidance and teaching of the Holy Spirit.

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regards the Society's and the Law's requirements the Monthly Meeting directs the Clerk to record a Minute in form *liberating* the parties to solemnise the marriage. Though the publication at the meeting of intention should be in prescribed words the form has sometimes been departed from. This procedure is now modified.

*Wed., Sept. 5.*—My nephew and niece, Joseph and Jane Clay came.

The following table shows this relationship:—

John Whitwell, b. 1735, d. 1782. 1765 m. Dorothy Wilson, b. 1741, d. 1774.				
Isaac Whitwell.	John.	Twins ob. inf.	Hannah m. Geo. Coates.	Rachel married Edward Pease.
1. William Whitwell, b. 1809, m. Sarah Routh and had issue.	2. John Whitwell, b. 1811, (M.P. 1868-1880), m. Anna Maude and had issue.			
3. Thos. Whitwell, b. 1814.				
4. Isaac Whitwell, b. 1815.				
5. Edwd. Whitwell, b. 1817. m. Mary Ann Jowitt.				
6. Henry Whitwell, b. 1818, shot in Madrid. 1848 m. Anne Backhouse Rob- son and had issue.				
7. Jane Whitwell, b. 1807, d. 1858, m. 1834 Joseph Travis Clay, of Rastrick, b. 1804, and had issue.				
8. Hannah Maria, 1832 m. John Jowitt Wil- son and had issue.				

On Monday, September 10th, he accompanied his son John to pay "a little debt of Gospel love laid upon him to assemble the inhabitants of Guisboro', Whitby and Ayton." "The meeting at Guisborough was large, satisfactorily and solidly held." On the Tuesday they "travelled over the moors to Whitby where all the remarks respecting the meeting at Guisborough fully apply." . . . "We were kindly and hospitably accommodated by Jos. Sanders and his wife." The next day they hold a public meeting

at Ayton, but here there was not "that openness to receive the Gospel message." They "remain at Langbarf" [the Richardsons].

*Fri., Sept. 28, 1838.*—At the marriage of my cousin Eliza Backhouse to Henry Broadhead, of Leeds, enough of ministry in the meeting, not weighty enough—words without any evidence of power are worse than tinkling cymbals.

*Wed., Oct. 17.*—For several days past my mind has solemnly felt the near approach of that affecting day when my God, who had given for a season one of his richest blessings, saw it meet to take it again unto himself. . . .

Oh, where the Christian ends her days  
Lingers a lovely line of rays,  
That speaks her calm departure blest  
And promises to those who gaze,  
The same beatitude of Rest.

*Thurs., Oct. 18.*—Five years have this day run their course since the departure of my inestimable and most unspeakably dear Rachel. . . . How vivid, how fresh the solemnity of that day and that hour when I clasped her dying hand till the pulse ceased to beat.

*Fri., Oct. 19.*—Five years have now passed over me as a widower; the present time compared with the past oftentimes feels lonesome and dreary.

*Sat., Oct. 20.*—At Newcastle attending to a manufacturing concern I have an interest in there. In the evening found that my mind had been too much occupied in consideration of its prospects and gains.

*Mon., Oct. 22.*—Returned home from Newcastle, where I learnt that my cousin Samuel Lloyd had been baptised with water, and I deplored it. What a delusion of the adversary I believe this to be—believing, as I do, that if I am baptised into the Spirit of my Lord and Saviour Jesus Christ it is that cleansing and purifying baptism which sanctifies the Soul and fits it for an entrance where all is peace and Joy.

*Mon., Oct. 29.*—At Middlesbrough, where a large concourse was assembled to see the Duke of Sussex who was this day invited to a public breakfast. I had no share in this festivity. I had some care of four of my grandchildren, but with my views of the retiredness of a Christian life, etc., the evening had no sweet peace as the reward of a well spent day.

*Sat., Nov. 3.*—Anxious to leave all things in good order, I considered my Will and directed it to be re-drawn; very solicitous that it might form the very nearly equal distribution and be to the satisfaction of all my beloved children. If in the residue there is a little extra to dear John and Joseph from their having long unprofitably toiled in the business (in which) I placed them, but having since tended to advance my property it is my wish.

*Sun., Nov. 18.*—Endeavored tenderly to reprove a backslider for neglect of meeting, and other inconsistencies. He had not been out to meeting, it was near seven o'clock, his dinner, wine and tumblers and music books were on his table—warned him—my entreaty was that of a Father counselling, warning and expostulating with a Son.

*Wed., Nov. 28.*—James Pike came for his sister Lydia, an open, ingenuous young man engaged in an exposed position in a Steam packet office in Liverpool.

*Fri., Nov. 30.*—In my walk this morning had an opportunity of affectionately expressing to James Pike my tender concern for his present preservation and eternal interest. . . . This little office of love discharged to a young man affords me peace and all such offices will afford peace where pure love is the impulse to fulfilled duty.

*Mon., Dec. 3.*—Lydia Pike, after a two months' residence, left me accompanied by her brother James. My heart yearns for the preservation of this amiable young woman of eighteen, her lot seems cast in a slippery place.\*

\* The Pikes were of old Irish Quaker Stock, descended from one Richard Pike, who was born at Newbury in 1627, and his wife, Elizabeth Jackson, born 1636. He was a Cromwellian soldier and served



*Wed., Dec. 5.*—In a sense of the remarkable mercy and loving kindness of my God, I have this day concluded it right to set apart sundry small sums to be distributed by my executors after my decease, to poor friends and for other useful purposes, but besides all the temporal blessings and gifts so liberally bestowed, my Spirit yet more reverently returns thanks for that Grace and truth which came by Jesus Christ, my hope of redemption.

The following day he goes to Northallerton, then to Borroby, where he visits a family "not Friends," whose children he remarks are "greatly neglected in the school learning." "Thence to an evening

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as N.C.O. in a troop of horse in the Rebellion of 1648. Richard Pike turned Quaker and farmed at Kilcreagh, near Cork, and afterwards in 1664 removed to Cork and kept a shop there. He died in 1668, and his wife in 1688. In the Life of his son, Joseph Pike, born 1657, there are some curious descriptions of the procedure in the family in relation to plainness of speech and simplicity of furniture, *e.g.*, "Our fine veneered and garnished cases of drawers, cabinets, scrutoires, etc., we put away and exchanged for decent plain ones of solid wood. . . . Our wainscots or woodwork we had painted one plain colour, also our large mouldings and finishings of panelling, etc.; our swelling chimney-pieces, curiously twisted bannister we took down and replaced with useful plain woodwork. . . . Our large looking-glasses with decorated frames we sold or made them into smaller ones, and our closets that were laid out with many little curios or nice things were done away." . . . "And our dear wives also joined in spirit with us by putting away their silk garments, instead of which they got plain stuffs."

"Now, in regard, I have mentioned the wearing of plain silks, among the rest, which are still worn in England by some honest-minded women Friends. . . . I do not, then, esteem it wrong in itself to wear plain, modest-coloured silk clothes, provided the mind be not affected with a delight in them, and especially worn in a climate where the heat requires it; nor do I believe that many who wear them are so proud of them as some who wear none. Nay, further, I will say that if women Friends had from the first putting them on kept to plain, grave colours, and not changed their fashions and colours, I know not but that such sort of silks might have been used to this day. But the ill tendency lay here, that from grave, plain colours some got lighter colours, others exceeding them adopted variable ones (*shot?*), then others a small stripe, then another a small figure, then another a large flower. Thus they followed one another's example, until at length . . . For my part when I was in England I could not know by their habit who were called Friends from those who were not; and with sorrow, I speak also of some men Friends, both by their vain, fashionable apparel and excessive, fine, superfluous, household furniture."

Arthur Pease, a grandson of Edward Pease, married a daughter of this Lydia Pike, who married Ebenezer Pike.



meeting at Osmotherley, about twenty-five present . . . a great want of attention to learning here : near twenty children in three families."

*Thurs., Dec. 13.*—Executing my will this day produces some solemn reflections that when it comes into force my humble hope is my spirit may, through the revelation and merciful mediation of my Intercessor and Redeemer, be at rest in His eternal kingdom—joining the spirit of my beloved.

*Fri., Dec. 14.*—My dear son Edward poorly—the thought of being bereft of his affectionate and sweetly innocent and to me endearing society depresses my poor mind, which deeply and keenly feels how bereaved I am—comparatively lonesome my home feels since my beloved daughter left me.

*Mon., Dec. 17.*—Discouraged and affected in seeing the languid reduced state of my precious son, Edward, and the suffering he so meekly endures. . . .

*Tues., Dec. 18.*—Not much difference in the situation of my beloved Edward; my tenderest feelings and my deepest sympathy is excited. May it stand consistent with the will of the Holy and righteous Judge to restore to me this only and last dear remains of my large family as my indwelling companion.

*Wed., Dec. 19.*—Dear Edward still ill and after a painful and very wearisome tossing night, whilst in much tender feeling for him I inquired if *he was favored with a quiet mind*; turning his face to the wall he remained silent a while, and whilst a tear appeared to flow over his cheek, replied, "I do."

*Sat., Dec. 29.*—On considering my practice for several past years of never retiring to my bed until I have read one or two chapters of the holy Scriptures, and the like care every morning ere I leave my chamber, I feel I have to lament the evanescent abiding of the sacred truths I read, yet I cannot give up the practice as the desire of my spirit is sometimes granted that portions may, during the day, arise for my comfort and instruction.

The year ends with his son Edward "a little improved."

On the last day of the year he makes a longer entry than usual, beginning with the fact that he is seventy-one-and-a-half years old. I give one or two extracts from it:—

Amazing is the retrospect of life—how utterly indescribable are all events connected with it—its sorrows, its joys, its cares, its hopes, its fears, its doubts, its anxieties, its perplexities and distresses. What but the power of a gracious and merciful Creator's arm underneath could have helped me in all the changes and vicissitudes which are above enumerated in my long life. May my Soul magnify and adore, and to my latest day commemorate the kindness and watchful care of the Highest, not only for outward blessings, but above all for the gifts of his Son, to whose mediation, intercession and holy influence I owe preservation from falling in with many of the allurements, temptations, and gilded baits of an unwearied adversary, and to whose grace I also owe that precious faith which assures me that there is a reward for those who continue in a patient course of well doing, and in the fulfilment of the will of Him whom I venture to call my Redeemer.

O Thou who inhabitest eternity! it has pleased Thee in the unerring counsel of Thy holy will to permit the dispensations of Thy Fatherly love, to give me some bitter cups to drink, some heavy waves of affliction to pass over my head. For these, very distressing as they were for a season, my spirit can now reverently thank Thee; from the humble belief they have been measured by weaning me from the breast of this world, and more and more leading me into communion with the spirit of thy beloved Son my Saviour, and O may it please Thee to carry forward the work of righteousness in my soul so that when the summons to depart may come, I may be so purified as to be fitted to enter into the kingdom of Thy dear Son.—Amen.

### CHAPTER III.

1839.

EDWARD PEASE begins this year in great anxiety about his son Edward, who was now in his thirty-eighth year and unmarried. There are many little entries about the invalid's life, of his being "wheeled on a couch from his own room to mine," etc.

*January 5th.*—How incorrect is the opinion that a state of perfection cannot be arrived at ; it condemns the words of our blessed Lord "Be ye perfect" as useless, and it denies His ability to make His creatures perfect, and impeaches His willingness to effect it. Surely the Captain of Salvation has both the will and the power to perfect His soldiers.

This entry is interesting as showing the adherence to one of the most prominent principles in early Quakerism, and one that was a subject of endless controversy between them and other sects and Churches. It was one also which tended to the exclusive and severe discipline of the Society. To attain spiritual perfection it became in the opinion of Friends more and more necessary in the period covered by Edward Pease's life to keep the world out by strong hedges. But in many very old Quaker books great stress is laid on the doctrine of perfection. In the quaint "Memoir of John Roberts" we find the following dialogue recorded between Parson Careless and John Roberts.

*Parson.*—The Quakers hold that Damnable Doctrine and Dangerous Tenett of perfection in this Life and so do the Papists. If you go about to deny it, John, I can prove you hold it.

*J. R.*—I doubt thou are now going about to belye the Papists behind there backs, as thou hast, heretofore, done us behind our backs; for by what I have understood of their principles they do not believe in a State of freedom from Sin and Exceptance with God possable on this side of the Grave, and therefore they have imaged to themselves a place of purgation after death. But whether they do believe such a State attainable on this side of the Grave or not I do.

*Parson.*—An't please your Ladyship John has Confessed Enough out of his one mouth. For that is a damnable Doctrine and Dangerous Tennett.

*J. R.*—Then I would ask thee one question. Dost thou one (own) a purgatory?

*Parson.*—No!

*J. R.*—Then the Papists are in this case wiser than thee, in that they believe the Sayings of Christ who told the unbelieving Jews that if they dyed in there sins, whither He went they could not come. But by thy discourse thou and thy followers must needs go headlong to Destruction. Since thou dost not one (own) a place of purgation after death, nor such a preperation for heaven as is absolutely necessary to be possible in this Life: the Scriptures thou knowst, tell us plainly that, as death Leaves us, Judgment finds us. If a tree falls towards the North or South where it falls There it must Lye. Therefore since no unclean thing can Enter the Kingdome of Heaven, pray tell this poor woman whome thou hast been preaching to for thy Belly (and suche others as pin there faith on thy Sleeve) whether ever or never She may Expect to be freed from her sins, and made fit for the Kingdome of Heaven; or whither the blind must Lead the blind till both fall into the ditch?

*Parson.*—No, John, you mistake me.

*J. R.*—I would not willingly mistake thee, but I believe thou hast mistaken Thy self.

*Parson.*—I believe that God Omnipotent is able of his Great Mercy to forgive a man or woman there Sins and fitt them for heaven a Little before they depart this Life.

*J. R.*—I believe the same, but if thou wilt limett The holy one of Israel, how Long wilt thou give the Lord leave to fitt a man or woman for his Glorious Kyngdome before they Leave this world.

*Parson.*—It may be an hour or two.

*J. R.*—My faith is a day or two, as well as an hour or two.

*Parson.*—I believe so too.

And thus he Brought him from a day or two to a week or two, then to a month or two, and so on to Seven Years, and the parson Confested he believed so, too.

*Sat., Jan. 19.*—My grandson, Joseph Whitwell Pease, went yesterday to John Ford's Boarding School at York.\*

\* JOHN FORD'S SCHOOL.—There is in a book called "Friends of Half a Century," edited by W. Robinson, published 1891, a biography and portrait of John Ford. Both are more flattering than my father's (the late Sir Joseph W. Pease) frequent accounts of John Ford and his school. My father looked back to all connected with his schooldays with horror, and described the discipline as brutal and unsympathetic, the thrashing frequent, the food execrable and insufficient, and the discomfort of life intolerable. He enjoyed relating how he and others at times were able to defy the authority of the head-master and wreak vengeance on the author of their sufferings. One incident I remember, was "when an Irish boy called Davis had, whilst out on one of their two-and-two walks along the roads produced a pistol and tried to fire it, but it missed fire, and Davis, who stammered, gazed down the barrels, exclaiming, 'the ——— thing won't geg-gég-go off,' and as he spoke it did go off, and blew a great hole through the peak of his cap. On returning Davis was sent for by Ford to get his 'licks,' but arriving in the head-master's room and Ford getting ready to operate, he produced a large knife, and approaching the head-master, said, 'Tut-tut-tut-Teacher, if thee tut-tut-tut-touch me I will put this knife into thee,' which so alarmed John Ford that he dared not set to work, and presently sent Master Davis home to Ireland." John Ford was a Quaker, born in 1801, and was educated at Banbury and Ackworth. He went to a boarding-school when six years and four months old; he left school at fourteen, and was apprenticed to Robert Styles, who kept a school at Rochester, where his duties kept him closely and continuously at work from 6 a.m. to often eleven or twelve at night. His biographer says, "He was of a highly sensitive, nervous temperament, and of ceaseless activity, with poor digestive powers and frequent headache. It is, therefore, no matter for surprise that irritability and much hastiness of temper were his conspicuous failings, and in measure marred what was otherwise the good work of an energetic teacher, who loved his work and loved his boys, too, and whose boys loved him more than he thought, notwithstanding his untoward temper." He was, in spite of what should have been regarded as disqualifying faults, appointed to take up the new "Friends' School," which was opened on New Year's Day, 1829. For sixteen years the school was in Law-



*Mon., Feb. 11.*—Paid Abigail Thorp her first half year's wage of £20.

I remember Abigail Thorpe very well. She was Edward Pease's housekeeper, and a Friend, and dressed as a Friend. In the early sixties, when I was a small boy, my mother often took me after our Sunday morning visit to my grandfather's at Southend across the road to call on the kind old lady, who lived out her remaining years in a nice little house. Although an ex-housekeeper, I could not distinguish her from any other old Quaker lady: her dress, her speech, the neat simplicity of her home was identical with those who in any other community would have been outwardly, at least, her superiors.

The same day he also remarks :

Often tried from the encreased publicity of the graveyard by the numerous workmen employed about the Meeting-house improvements and being overlookd I am deprived of those solacing moments which innumerable times have been enjoyed by me in leaning over the Grave of her who to me was precious beyond all earthly possessions or life itself, but Blessed are the dead who died in the Lord—here is that blessing.—Amen.

*Tues., Feb. 19.*—My property being apparently on the increase, and already far exceeding all that ever I could ask or think, my earnest desire is that I may become less attached

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rence Street, outside Walmgate Bar, a poor quarter of the Old City. In 1845 it was removed to better premises in Bootham, where it is still carried on. John Ford married in 1837 Rachel Robson, of Darlington. In 1859 he became a Minister ; he retired from the school in 1866, and died in 1875. If any one will read the memorials of John Ford, edited by Silvanus Thompson, in 1877, he must feel that there was another John Ford, a very different one to the man who appeared as a tyrant to my father. It is interesting to record that in 1899 my father was invited to lay the foundation stone of the new buildings at Bootham. He performed this ceremony in January, 1900.



to it, and more and more anxious to be ready to distribute in proper channels, ever ready to listen and obey the pointing of the finger of the adorable Donor.

*Thurs., Feb. 28.*—Attended the week-day meeting, it was encouraging to see Friends so well out—to me it was a low season—Can these dry bones live? My beloved daughter Emma\* this day confined of her ninth child, a Son.

*Sat., Mar. 2.*—Went home at noon; had seven of my dear Joseph's children and himself to dine. I looked round with gratitude in the enjoyment of having them—dear Henry, who had returned from Belmont the day before, and Richard Fry were of the company.

My father (J. W. Pease) told me that as long as his grandfather lived, he constantly had some of them to dine with him. That when he, my father, had given up his Quaker coat except for evening dress, he always wore it when he went to his grandfather's to dine. The dinner-hour was 2.30, and Edward Pease, although living in great and studied simplicity as regarded his home, kept a most excellent table, and that everything provided in the way of linen, china, silver, tankards and glass was of the best. That beer was always provided, and after the cloth was drawn, heavy cut-glass decanters of port, Lisbon, Madeira and Bucellas wines were placed on the mahogany with dessert, and that the fruit from his garden and greenhouse was famed, especially his plums, apricots and apples, in the cultivation of which the old gentleman took a great delight and personal interest. I still have some of the old cut-glass decanters and the silver wine labels that hung round their necks, engraved "Port," "Lisbon," "Madeira," "British," "Bucellas,"

\* "Emma" is Mrs. Joseph Pease, the son is Gurney Pease, who married in 1863, Katherine, third daughter of John Jowitt Wilson; he died 10th June, 1872, aet. 33, leaving three sons and two daughters.

" Sherry," " Whiskey," " Rum," " Gin," " Brandy," etc.

*Mon., Mar. 4.*—Became dry, empty and poor by spending too much time (ought I to spend any ?) in reading narratives, travels, anecdotes and news.—Endeavoured in the evening to turn inward, a little sweetness was afforded, in meditating on the attributes of the Most High as the Author of Mercy, the God of Love, and the God of the Spirits of all Flesh, and, oh, awakening and solemn thought, the God to whom all flesh must come and who judgeth according to every man's work.

*Tues., Mar. 5.*—Solicited yesterday to subscribe £500 in unison with many Friends for the purchase of land in Jamaica whereon to locate the negro population now free. I declined to subscribe, my observation and experience affording me no encouragement to trust that peace, harmony, and utility would be likely to follow this joint-stock trading in a satisfactory way. The comfort of the negroes and some profit were contemplated—I hope *some* of the former will result—profit from sales to negroes!

*Sun., Mar. 10.*—After remarking on some prayer that had been offered in meeting, he writes: " It does not appear to me that the use of ' Thou knowest O Lord ' as informing Him that we were acquainted in some degree with His prescience is as proper or deferentially ascribing His attributes as to acknowledge ' it is known unto Thee.' "

*Tues., Mar. 19.*—My dear Edward's languid looks affect me. He walked down as far as the hot-house, found the ascent back rather trying. Advised a dear Stockton Friend to take no share or interest in a new bottle house to be erected.

*Thurs., April 4.*—Anxious and depressed. Another surgical operation being deemed needful in my dear Edward's case, Dr. Baird of Newcastle came to perform it. His view of the case is on the whole discouraging—the pain was borne with exemplary patience; this case and my dear daughter Anna (his son Henry's wife) are sources of deep anxiety.

Was informed of the very sudden decease of Barbara Palmer who appeared well at meeting this forenoon—a peaceable Friend, a quiet-spirited widow.

*Fri., April 5.*—The increase of my stewardship by the remittance of £1,000 from the Forth Street concern [Stephenson's Engineering Works, Newcastle] should tend to rivet on me forcibly the necessity of enlarged benevolence; may an eye to see and a heart willing to distribute be given me as my gracious Lord commits more to my charge.

*Wed., April 10.*—A remarkable sweet covering was over many of our spirits as we stood round the grave of Barbara Palmer. In reverence I accepted it as an evidence that she was entered in the rest of her Saviour, who she often said was her only hope. This pious female was laid very near where my greatest earthly blessing lays reposed; how often have my feet visited that spot and my spirit been refreshed there.

*Mon., April 29.*—Accompanied a few Friends, who had received summonses to pay Church Rates, in their attendance on the magistrates, and used some endeavors to prove that the words *all* chapels included those of dissenters and that notices of the rate according to the words of the Act were required to be placed on the doors of such chapels; this was over-ruled, as well as other reasons advanced, five justices being present.

In May he attends the Yearly Meeting in London, travelling part of the way thither in "the agreeable company of the two Mary Leckies and J. Hadwen" as far as Belmont. On Monday, 20th May, he attends a meeting of Ministers and Elders, and says that the "afternoon was much occupied in considering the propriety of sending down a minute of counsel, chiefly on the subject of plainness of speech." The following day he again attends, "when certificates granted to E. Robson and Daniel Wheeler to visit America were read; also that for Elizabeth Fry to visit France.

. . . A female, whilst long on the bended knee, so very frequently used the word *Grant*; my mind was tried. Supplication addressed to the Highest seems more becoming couched terms of lowliness and the most humble intercession in which petition can be couched."

In June he is much in his son's sick room. On June 4th "Dr. Wishart informed dear Edward he could give but very little hope of his recovery. The beloved invalid then with great calmness remarked he had for some time had similar apprehensions, and added, 'Then it is only alleviations that are in thy power.' . . . When the Doctor informed us of this conversation, it covered the minds of my dear sons and daughters and my own with so great sadness that it appeared to seal expression for some time."

On June 5th:

"The information of last evening had such an impression on him that, inquiring for his pocket book, etc., in the morning, he calmly introduced the state of his affairs to dear John's notice, explaining everything he thought needed to be adverted to. On my being alone with him he expressed his tender love and affection for me, and said there was no one so suitable to confer with as to the settlement of his affairs. I took down his wishes and the notes were given to the attorney. In the evening, with tears and much tenderness, he expressed his love for his brother John, who was with him, and his desire that the best and richest of blessings might be showered down on him and his precious family."

*Fri., June 7.*—Not quite so low a day as yesterday, being able to enter into conversation, desired a fair copy of his will might be read over to him, which being quite agreeable to him he signed it. He was very affectionate and endearing to me in the course of the afternoon; placing his arm round my neck and pressing me to him, he remarked what a poor companion he had been to me and how unable he always felt to make due

return for my Love and affectionate care of him, that possibly we might not be so long separated but go to join his precious mother that we might be all united again. I reverently thank my Lord for the sweet and peaceful overshadowing which generally prevailed in the sick chamber of this beloved son.

A few more days record expressions of affectionate solicitude, and hopes that his father should be cared for, of his unworthiness but trust. On one evening his father read to him the third chapter of Malachi and added a few words: "The desire and trust that we were and might be more and more of that number who, written in the book of remembrance, would be the Lord's in the day he makes up his Jewels." The dying son sends many messages to his brothers. On the 11th he had "a hard struggle in the night with his cough, and some sickness, but he was most affectionately sweet and composed, and expressed his love for his Uncle and Cousin Coates in particular, and for all his cousins. Spoke of feelings of tenderness, sympathy and affection of his Cousin Jse. Lloyd, and wished £50 might be sent to him as a token of remembrance and regard."

*Wed., June 12*—My precious son still continues. At times he entered into sweet, interested converse; his mind is centered in peaceful trust in the mercy of his Redeemer, and and in his chamber there is that witnessed which feels as a confirmation that a prepared spirit is ere long to ascend to Him who gave it. My heart in all its tenderness of feeling is enabled to give thanks for that life and immortality which is granted by the coming and offering of our Blessed Lord.

He dictated some kind messages to his cousins John and Kath. Backhouse, encouraging in their tendency and consistent with his standing as an elder in the Church.

And so the entries follow each day, till

*Mon., June 17*.—This day in his thirty-ninth year my



beloved Edward's earthly probation sweetly, peacefully closed. His life might be said to be one of unspotted innocence and integrity: uprightness and a tender conscience were conspicuous in all his conduct, and in all his transactions he was remarkable in his care to put the most charitable construction on the words and doings of all: his watchfulness and piety were exemplary; he was dearly beloved by us all, for he was worthy . . .

*Tues., June 18.*—Thankful for the feeling granted me in sitting by the remains of my dear son. My spirit forcibly was impressed with a sense of the Blessedness of them that die in the Lord—the fluctuations of life, its cares, its toils, its temptations and its intricacies are forever exchanged for a glorious rest! What is there worthy of pursuit compared with such blessedness.

*Wed., June 19.*—Oh Thou great and Glorious Being who twice condescended to speak in words as intelligible to the ear of my mind six months ago as ever I heard with my outward Ear that my dear son would not recover, be pleased, I humbly implore Thee, to instruct me in the way that I should go. . . . Known unto thee, O God, are all the alienations, all the wanderings and the too often forgetfulness of Thee, be pleased to look on me in tender mercy,—follow me with Love—correct me in mercy until I am meet for an inheritance with thy Saints.

On the 21st he sits by the coffin some time, and records his feelings. On the 22nd he receives his "Aunt Bragg and Cousins J. and R. Priestman," and rejoices to have "all my most dear sons and daughters with me (except dear Anna). Henry came, leaving his Anna very languid and reduced at Tunbridge Wells."

*Sun., June 23.*—A solemn day to me. The interment of my dearly beloved, my tenderly affectionate son. A very large attendance of the inhabitants of this place and Friends from Stockton proved the estimation in which his virtuous Character was held. As his unoffending life had been one of great quietude and peace, so in dying and at the end



all was peace, in a large and Solemn meeting. One removal more and then my house will be desolate of all its family occupants.

*Tues., July 9.*—Much engaged with my hay in troublesome wet weather. Much unsettlement and rioting at Birmingham, excited by those called Chartists, who want a charter of equal rights and suffrages in Parliament, etc. Unsettlement has been no uncommon occurrence amongst the inhabitants of this favored isle and from it some of our best and most tolerant principles and privileges have sprung. Though unpleasant and sometimes attended with distressing circumstances, I neither fear their operations nor dread their ultimate effects; to such I think we must look for an improvement in the Ecclesiastical state.

*Wed., July 10.*—Joseph [his son, M.P. for South Durham] arrived at home from attending Parliament. The efforts of the Liberal members are rendered so abortive by the power of the Tories in the House of Peers that hardly any service is more discouraging than the spending of time in endeavouring to frame good laws, conscious at the time they will not be suffered to pass. May it please Omnipotence so to overrule the counsels of men that all they do may have a tendency to introduce harmony, happiness and righteousness into the kingdoms of men.

*Fri., July 12.*—Proceeded in the consideration and arrangement in my outward affairs in preparation for my will, which I am anxious should be clear, comprehensive and just, and to meet my view of justice I shall leave to my three sons a little more than to my precious daughters. My Love for all my children is equal but my Sons in the prosecution of their business have not been adequately remunerated by it, whilst in pursuing it they have enhanced my profit and interest more than their own by the occupation of the Mills, etc. etc.

*Fri., July 26.*—Finished again the notes needful for the republishing of my will. This engagement which has become needful by that dispensation which Allwise Goodness has seen meet to allot me . . . I conclude may never become

needful for me again to engage with. My hope and my prayer is, my dear descendants may maintain a pious care to use all the bounty of the Lord as not abusing it, to have a tender watchful care to alleviate the wants of those who are tried by the narrowness of their circumstances, and who once might have expected greater plenty, and to do good unto all, especial the household of faith.

*Sun., July 28.*—Received the account of the decease of my Beloved daughter-in-Law, Anna, who died at St. Leonards on the morning of sixth-day last, being the 26th Inst. Very sweet is the remembrance of this amiable-minded daughter—her end was peaceful, her resignation and patience in a long, wasting illness proved a fine disposition and well regulated mind. My dear Son, after a very endearing union of four years, becomes a Widower at the age of thirty-two with one only Son.

*Mon., July 29.*—At St. Helen's Auckland an accident by fire damp having occurred in the Coal Mine there, in which I was interested, and seven (men and boys) being so severely burnt that four have since died, it was my Concern that by calling in additional medical aid and every means the remaining three might be most kindly taken care of, it was a satisfaction to learn they were in a fair way to recovery, and sundry adaptations to render the Mine safe were directed to be immediately carried into effect.

On Tuesday, 30th July, he leaves home to attend the funeral of Mrs. Henry Pease, his daughter-in-law, at Uxbridge, and on his way calls at Doncaster "on my worthy ancient friend, Richard Cockin\* and his wife." The following day, still travelling, he records, "I have never seen the country, at least as far as Grantham, more inundated, or the crops . . . more pressed down and laid flat. This is a critical period—exceedingly small is the supply of grain left in the kingdom," On Friday, 2nd August, he attends the funeral of his daughter-in-law, and soliloquises

\* Richard Cockin, born 1753, died 1845.

on the passing of beauty and the vicissitudes of life, and quotes :—

"So flourishes and fades majestic man,  
Fair is the bud his vernal morn brings forth  
And fostering gales the nursling fan."

*Tues., Aug. 6.*—Travelling homeward in the mail, in company devoid of much interest, except that of my downcast son.

The next day he gets home and "found cousin T. Richardson here and also my dear son Joseph; they had been caring about earthly things."

On the 10th August he starts with his son John to visit Friends, and each day records his estimate of the results or incidents arising out of these "opportunities," as Quakers called them. Ordinary, special and public meetings are attended, at which John preaches, and though I dare not run the risk of trying the reader more than I do already with these entries, I may mention that from the number of places visited, the careful estimate of attenders, and the number of names that appear, as well as from little sketches of persons and characters, they remain what would be to some, an interesting record of the state of the Society in many parts of England. The meetings and families at the following places, among others, come under review in his journey: Stockton, Norton, Bishop Auckland, Greta Bridge, Cotharston, Darley, Rawdon, Barnsley (lodged at Jervas Brady's, most hospitably entertained), Sheffield, Chesterfield, Mansfield, Nottingham, Castle Donington (lodged at Bakewell Ellis's), Leicester (lodged at Widow Burgess', dined at Thos. Burgess', Wigstone Grange), Northampton (lodged at Wm. Collins'), Olney (only "one Friend, Sheppard Bell, lodged there, was interested here in

going into the summer-house, a poor mean place, where Cowper wrote his poem, 'The Task'"), Newport Pagnall, Buckingham, Banbury (lodged at Jos. A. Gillet's), Adderbury, Sibford, Chipping Norton, Burford, Witney, Farringdon (lodged at Jane Reynold's), Charlbury (at Nicholas Albright's, who "expresses a few words in meeting. I apprehend his borders in that way may be enlarged"), Newbury ("Jno. Albright and Samuel Beezeley with us, lodged at Samuel Whiting's" . . . Geo. Payne, "a Friend, was Mayor of the place, I greatly fear to his maring in every sense"), Warborough (lodged at Widow Green's) Maidenhead and Henley (lodged at Jno. Fell's), Reading, Thame ("five individuals keep up a meeting after the manner of Friends . . . in very low circumstances, and meet in a poor cottage near Haddenham"), Wycombe (lodged at Thos. Edmond's, "John Wilkinson\* has been painfully scattering here"), Amersham ("our Religious Society here is nearly extinct, where but a few years ago thirteen families resided"; accounts for it by death, removal, and "the baneful influence of John Wilkinson"), Chessham (about six families here), Leighton Buzzard ("lodged at John Grant's, his wife, the daughter of Mary Brooks, who wrote on Silent Waiting. J. G. is eighty-seven years of age"), Aspley (at W. T. How's), Berkhamstead (at Thos. Squire's), Derby, Leeds, and thence home.

How solitary does it feel to have no more the endearing reception which the tenderest heart . . . could give

\* John Wilkinson was an "Evangelical." In 1835 he preached an evangelical sermon in Tottenham Meeting; when he sat down, Thomas Shillitoe rose and, with great solemnity, said "I hope that nothing I shall ever hear, nothing that I shall ever read will shake me from the foundation on which our early friends built the Truth as revealed by the light of Christ within." After meeting he said to John Wilkinson—"Why, John Wilkinson, thou wouldst make us mere *Bible Christians*." John Wilkinson resigned his membership in 1836.

. . . how ardent have been my desires to rejoin thee my dearest in Heaven with those precious treasures, Mary, Isaac and Edward.

Thus the lonely old man gets to his house on the 28th September. Some of his remarks during this journey call up passing events such as the Chartist agitation, or the Oxford Movement. He writes on one day:

"There appears to be a curious coincidence and resemblance between the Oxford party in the Church of England declaring against early reformers, and going back to popery and the dissentients in our own Society abusing early Friends and going back to the Church Establishment. Such is the mutableness of everything which is apprehended to be divine, but is not founded on Christ."

On the 16th October he completes his will, and reverts again to his having given more to his sons than daughters, and goes on :—

"I would observe they entered on a business that had been beneficial to me, but has never yet rewarded their toil, yet their continuance of it and their great efforts to advance the family interest in various ways have tended through divine permission to be blessed, and remuneration from the *common stock* is justly due."

To the end of his life my father, Edward Pease's grandson, never could be dispossessed of the old-fashioned notion of the family's common stock and common interest: his labour, and as long as he had it, his wealth, was at the disposal of his family.

November finds him again visiting Friends at Bristol, Coalbrookdale (at the Darby's), Hereford, and staying with his dear son and daughter Fry, in Berkley Square (Bristol).

*Sat., Nov. 2.*—"Passed the evening agreeably at Sarah Allan's—my dear son and daughter Fry, D. Prior Hack, his

wife, and Gawen Ball—the latter recalled an account he had from Thomas Shillitoe of a Friend, Mercy Bell, having a religious opportunity in the House of Lords."

*Nov., Wed. 6.*—From Bristol to Neath to visit my dear aged friend, Anna Price, in her eightieth year, and her agreeable family, Christiana, Junia and Joseph T. Price. Being on the coach all day with four passengers, the review of it, etc.—

Here he takes himself to task for being too frivolous in his conversation.

*Fri., Nov. 22.*—Confirmed in the belief that whether I live to see it or not, the present divisions which exist in all old religious bodies and the numerous new ones which are springing up, a new and better condition of Christianity will arise and those principles and testimonies which faithful Friends now bear will become fully recognised and adopted.

*Fri., Nov. 29.*—Heard much of the proceedings of those termed Plymouth Brethren, their opinions Calvinistic, their low estimation of all Christians outside their own pale, their various views inconsistent with the doctrines of the ever-blessed Gospel induced me to believe their foundation is not safe on Christ the Rock, but must be broken up.

He goes on in December from Bristol to Plymouth, Exeter, Stamford Hill; then to Saffron Walden, where he says he is "very deeply tried" by the "account from home of the sad loss" his sons have sustained by carrying on the old family business of worsted spinning, and he complains of being unable to sleep in thinking of the poor without employment, and the inconvenience to his family that may result. One day he writes, "Some feeling of restraint from reading narratives, though true, only to entertain time: faculties and grace given for no such purposes."

Christmas-time finds him at Norwich.

*Fri., Dec. 27.*—The accounts from my Irish correspondent of the ranting spirit of two women travelling amongst them



and disturbing their meetings in the north and the state of Friends generally in Ireland afflicts my spirit.

On the last day of the year he reviews his spiritual state, thanks Heaven for his own uninterrupted health, remembers the dead, and in temporal matters takes a gloomy prospect of the coming year.

## CHAPTER IV.

1840.

*Wed., Jan. 1.*—I commence this remembrancer in the seventy-third year of my age and under a consciousness of the great probability I may ere the close of the year have passed from this stage of existence. . . .

The following passage, January 10th, is somewhat enigmatical, but I have heard my father say that there was a considerable coolness at one time between the Peases of Feethams and the Southend and Northgate houses, arising apparently out of some dispute about land or other property. The brother here is Joseph Pease (born 1772), who was one of the founders of the Peace Society, and an active worker in several practical branches of philanthropy (*vide* J. H. Bell's biographical sketch, with portraits, of Joseph Pease in a book called "British Folks and British India"). He married first Elizabeth Beaumont, in 1801, from which marriage the Peases of North Lodge, Mowden, Pendower, Otterburn Tower, etc., are descended. His first wife died in 1824. He married again in 1831, Anna Bradshaw (a descendant of the Regicide Bradshaw); she died without issue in 1856, having survived her husband ten years. The son mentioned by Edward Pease is John Beaumont Pease (born 1803, died 1873), who married Sarah Fossick in 1825;

she died 1877. I remember them both very well. They both wore orthodox Friends' dress, and observed plainness of speech.

Here is the passage :—

Need of patience under the affectingly trying state of my poor brother's mind, in refusing to submit to the just rules of the Society. What will be the end of this resistance to such an upright settlement between my sons and his son, whose conduct is most amiable ?

A generation later another little breeze ruffled the family harmony. It is commemorated in the following lampoon, written by Dr. Bedoes Peacock. "John" is John Pease, of East Mount, Edward Pease's eldest son, and "Ephraim" is John Beaumont Pease, of North Lodge. The Church of St. John's, Bank Top, is the one referred to. I do not vouch for the accuracy of this version of the origin of the squabble.

#### FRIENDLY DOINGS.

At the skirts of a Town, thus begins my narration,  
Where a Railway had raised up a new population  
Of smiths, stokers, plate-layers, engine-men, wary,  
And poor reckless navvies, ferocious and hairy ;  
Where hucksters' and butchers' and beer shops abound,  
But not one sacred edifice rose from the ground.  
Some well-meaning Christians, not thinking it right  
That folks should remain in so godless a plight,  
Their welfare eternal thus left in the lurch,  
Conceived it their duty to build them a Church.  
No sooner resolved, than with pious intent,  
To begging, in all sorts of manner they went ;  
And being by much practice, at that work proficient,  
By degrees they scraped up what they thought was sufficient.  
'Twere well if they first had made sure of a spot  
For building : but this in their haste they forgot ;  
And it happened, unluckily, for the church-makers,  
Only two sites were left, which belonged to two Quakers,  
Two cousins, and staunch anti-churchites were these,  
In family virtues as like as two PEASE,  
John and Ephraim their names ; to the latter they hie,  
To try if his parcel of ground they could buy.  
Now Ephraim, though never yet known to be slack

At driving a bargain, was taken aback.  
 He remembered how he and his father for years,  
 In resisting church-rates, set the town by the ears ;  
 And he felt that he could not see clearly his way,  
 As to what on the subject his brethren might say ;  
 Though his fingers were itching to handle the cash,  
 He resolved at the same time to do nothing rash,  
 So he hummed and he hawed, and no answer could make,  
 'Till he with his friends further counsel could take.  
 The church folks departed. No sooner they'd gone,  
 But he straight bustled off to his dear cousin John.  
 Quoth Ephraim, " Friend John, dost thou think it were well  
 If for building a church on, my land I should sell ; "  
 " For building a church ! " replies John, with emotion,  
 " Thou surely canst not entertain such a notion,  
 Thou hast ground fit for building a church, I admit,  
 But no grounds for doing so, no ! not a bit.  
 A church ! why, what is it ? a tax-house, a rod  
 Kept on purpose for scourging the people of God,  
 As thou and I are : oh ! banish it wholly,  
 Such a thought were a crime, much worse than a folly.  
 Thou surely hast heard, or perchance thou hast read  
 Of a man building walls, just to break his own head.  
 Now for Fox's disciples assistance to bring  
 In erecting a church, is it not the same thing ? "  
 Poor Ephraim's pretensions, thus laid on the shelf,  
 Honest John, as he wished, had the play to himself ;  
 No scruples had he about selling his earth,  
 Provided he got fully six times its worth,  
 He cared not a straw, about his roods and his perches,  
 Whether meant for the building of brothels or churches.  
 His end he attained, and thus ends my narration,  
 He sold all his land at his own valuation.

## REFLECTIONS.

A fine case of *cozening* ! a beautiful do !  
 I ne'er knew a better ; good reader, did you !  
 'Twas a feat e'en for Quakers ! not one in a dozen  
 Could at once fleece the Church, and bamboozle his cousin !

The diary contains allusions in these early days  
 of 1840 to Edward Pease's anxiety regarding the  
 pecuniary affairs of his sons. On the 17th January, he  
 writes :—

. . . troubled in thought about outward affairs.  
 How ardently my spirit longs that all my descendants to the

latest generation of them may be contented with a very limited pursuit after wealth, that no desires for aggrandisement may allure them to enter into any new extensive projects, but seeking first the Kingdom of God, and His righteousness, which as faithfully sought they will feel measurably established in them, and guided by its authority and within its bounds they will be safe.

*Fri., Jan. 31.*—Received this morning the very affecting intelligence that — expired about three o'clock in an attack of delirium tremens, the shocking effect of intemperance. No circumstance so lamentable has fallen under my notice as the untimely death of this poor —. A pious education, with pious parents, excellent instructions in his profession as a solicitor, raised in esteem through his good talents, but all lost by intemperance. Called before that judgment seat which is covered with mercy—may its breadth extend to his spirit.

I insert this as the only case I can lay my hand on of any one related to any generation of my family who was given to intemperance. It is not to record a boast, but as evidence of the practical worth of the piety of those who have gone before. This relation (not a Pease) was aged thirty-five, and a sister of his, aged twenty-nine, died a few days previously; they were interred in the same grave side by side. He attends the funeral, and remarks that though his nephew had been "notoriously intemperate for three years, the kindness of his disposition rendered him much beloved. Dear ——— (the sister), perhaps too much in love with fading vanities, was yet very amiable."

Here is a curious remark.—

"W. W. is decidedly attached to the Society of Friends, whilst his brother John, though yet a member, has been sprinkled by Cousin I. Crewdson." \*

\* Isaac Crewdson, a minister, was the author of "The Beacon," and one of the evangelical section who separated from the Society of

*Mon., Feb. 10.*—This day of the marriage of the Queen. It was not at this place, as was the case in many others, celebrated by unwise festivities: some treats to children in schools on the British system were given. . . .

*Fri., Feb. 21.*—Was at Middlesbrough this afternoon, accompanied by my beloved sons, John and Joseph; to the efforts of the latter this busy bustling place owes very much of its thriving and prosperity. Whilst I in no inconsiderable degree was cheered with the hope that the comforts of 3,000 or 4,000 there were increased, yet the constant mantle of my spirit . . . was that the spirit of this world might not drink up the Spirit of the Lord which was in him [*i.e.* Joseph.]

*Sat., Feb. 22.*—Rather discouraged in what has for several years been my practice—never to leave my room in the morning nor to retire to rest without reading some portion of holy scripture . . . yet in the hope divine compassion may again so instruct me I must continue my practice.

*Sat., Feb. 29.*—Heard of the decease of a worthy and dear friend who had few equals, James Cropper, † late of Liverpool;

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Friends and became Plymouth Brethren or Low Churchmen. The controversy preceding this secession was a burning one, the points of difference were numerous. I. Crewdson disparaged the Quaker views of universal light, and the immediate teaching of the Holy Spirit. Joseph John Gurney, who in some respects was evangelical, tried to find common ground for the two parties, but on these particular points adhered firmly to the Quaker position.

† James Cropper, b. 1773, married Mary Brindsdon; his son, John Cropper, born at Liverpool, 1797 (died there 1874), married Ann Wakefield (b. 1797, d. 1876), of Kendal. They had four sons and six daughters. The eldest son (1) James Cropper, of Eller Green, b. 1823, was M.P. for Kendal and High Sheriff, Westmoreland, 1875; he married his cousin Fanny Alison Wakefield, who died 1868, leaving one son, Chas. James Cropper, of Tolston Hall, Kendal, born 1852, who married 1876 the Hon. Edith Emily Holland, a daughter, Frances Anne, who married the Rev. J. W. E. Conybeare, M.A., and another daughter, Mary Wakefield Cropper. The second son (2) John Wakefield Cropper, married a daughter of Dr. Arnold, of Rugby in 1853. The third son (3), Ed. Wm. Cropper, married Frances Wright in 1861. A sister of these three brothers, Mary, married the Very Rev. J. S. Howson, Dean of Chester. Another sister, Sarah, married the Rev. Arthur Willink; another sister, Anne, married 1850, Thos. Matheson; another sister, Isabella Eliza, married 1854 J. Rigg Brougham (nephew of Lord Brougham); another sister, Margaret, married 1866 the Rev. Wm. Jones.



his generosity was magnanimous, his efforts unwearied in using every endeavour to put an end to Slavery and the Slave Trade. Ever attached to the principles of the Society of Friends. . . . As he advanced in life the purity of these became enhanced in his estimation.

*Fri., Mar. 6.*—The church wardens called for Church rates. I fear I was not sufficiently seriously on my guard to carry much conviction to their minds either of my conscientious scruples or of their anti-christian employment.

Then follow several days when he is beset with fears that his son (*i.e.*, Joseph) has upon him a load of responsibility for public undertakings and private ones, greater than he can carry through without embarrassment. "This touches me to the quick." Whilst Joseph is thus employed, his father is buying premises at Seaton to provide a Meeting-house there.

*Wed., Mar. 18.*—After much solicitude and anxious thoughtfulness I united with two Friends in addressing a few lines to a dear friend in the ministry stating that there were times when his ministry did not appear to have that unction and freshness in it which comforted the church. . . . We tenderly desired the individual to endeavour to feel how this matter stood, and as nothing but love moved us to the very trying step, so if we were mistaken we hoped for forgiveness, etc. This was a very heavy work to us.

*Mar., Sat. 21.*—Another week is gone. I value my existence and thankfully adore the Giver of it and for mercies. I can see, admire, and love the beauties of creation, and I can have pleasure in many of the improvements and projects of men and am pleased with the completion of them.

After visiting one or two places in Yorkshire, he returns home at the end of the month, remarking as he enters his house, on the difference of "the reception of hired kindnesses compared with the sweetness

affection which once from a lovely and beloved met him, and notes his depression about the of trade, and says he is saddened "by the want of employment and the affecting privations the poor at this time." He regrets he spends so much in reading publications "which are deemed interesting and informing." He makes excuses and resolutions to be more watchful, after going to Newcastle to "display of the powers of the mechanical arts" at the same time expressing his approval of "plans for raising men above low pursuits."

On the 17th April a Moravian (Geo. Rose), breakfasted with him and argues about the marriage and burial services, and the Moravians preferring to submit rather than suffer, he "was struck, and my own short-coming stared me in the face." He has Ireland very much on his mind, and the state of the Society. "Age is far from shaking or weakening my faith, and I believe in years to come the Society of Friends will rise higher than it now is."

He sets off for Dublin on April 22nd, sails from Liverpool on the morning of the 24th. Almost all on board are sea-sick, and he lands at 6 p.m., to meet a warm reception at Henry Bewley's. He attends the Dublin Yearly Meeting. On the 30th he writes :

Perhaps the natural openness of my disposition and the love I have for my young friends might be one cause added to my dear son John being a general favourite here, of attracting a very large company of the younger class to my lodgings—about fifty were present—it being my wish that this dear company should continue to love our Society, and that religion should not appear a gloomy thing I appeared too much at my ease amongst them, and it may be too cheerful. A little silence came over us and my tongue in unison with my feelings was ready to express words, but did not.

He gets home on the 7th May, and visits his wife's grave the next day, and had the

benign assurance that the spirit of my dearest was with the blessed and how it seemed as if its influence in the tenderest accents of invitation bids me to live so holily and so justly that ours might be one and the same eternal abode.

He is soon off again, this time to London *via* Birmingham, where (May 16th) he goes "to Cousin Samuel Lloyd's to breakfast," where he has much sympathy for Mrs. Lloyd, "Cousin Rachel," whom he finds in great distress about her husband's estrangement from the principles of Friends. He tells her "not to be moved by that which afflicts her."

She remarked in unison with a sentiment of mine that although all men forsook the profession of Quakerism she must remain one.

He then attends the Yearly Meeting in London, dines with William Allen, and hears about his and Elizabeth Fry's visit to Berlin. One day he is exasperated by "a meeting, one of the most trying ones I have attended" by reason of S. Grubb occupying "nearly the whole time in ministry," and "it is to me no small trial that young Friends should have to remark to me that which I cannot defend on the clearest and soundest grounds."

June 1st he commences his seventy-fourth year, and on the 2nd goes on to Saffron Walden; he enjoys his time there, "having six of my sons and daughters with me and three grandchildren," but hears on the 4th of the death of his Aunt Bragg.\*

Out of the limits of my own precious family I had not so

\* Edward Pease's wife's aunt, Margaret Wilson, married Hadwen Bragg.

true, so sincere, so affectionate, so sympathising a friend. . . . I know no female that was her equal as regards the powers of a naturally strong mind improved and cultivated with care and greatly enriched by a submission to the influence of divine Grace.

He attends her funeral at Manchester and stays at Cousin Priestman's and their Brother and Sister Bragg, and gets home the next day, the 10th June, when

Joseph left home once more to attend Parliament—a mysterious engagement for him! What is the good to result out of it to him—to local concerns in which myself, my family and friends have been and are interested, his attendance has been of great value—but nationally . . . all is hidden.

The following day he is “lamentably heavy in meeting.”

*Wed., June 17.*—My mind continues at seasons to meditate, perplexity and distress to arise out of the intended settlement between my nephew John, and my dear son, through the difficulty of my dear brother whose waywardness I deplore. To the great Searcher of hearts I can appeal that I could give my nephew thousands to be quietly and peaceably and comfortably through this long delayed and troublesome affair, rendered so by my brother's procrastination and suspicious disposition.

He then visits Cumberland, and at Wigton Quarterly Meeting remarks, “Comforted in seeing as I believed, an improvement in Friends of this Quarterly Meeting; very many formerly were the exceptions in the answer to the query respecting Temperance; now but little complaint, and . . . more of a practical living up to our testimonies. . . .”

I pass over another journey to Kendal, “where once it was a delightful land to me” and his anxiety

on his return about his son's numerous undertakings ("my spirit can have no rest, peace or unity with great concerns, believing them to be without the bounded limitations of truth"), and another visit to Newcastle, another to Seaton, where he spends three weeks of "idleness sauntering and walking : which, however bracing they may be, have in them a relaxing debilitating effect on the mind."

*Mon., July 27.*—Went to Durham on a summons to attend the Grand Jury with whom I dined. I am willing to take some share in those services which I conceive are for public benefit.

But he goes on to declare that he does not think he will serve again as the numerous oaths put appear to him a violation of the Lord's command, and "I cannot bear to see this part of His office and end of His coming trodden underfoot."

Thursday, Aug. 6th, finds him visiting the poorest Friends.

Surely they must dwell nearer the fountain of good than I do, their patience, their gratitude and thankfulness had loud preaching in it to me, so I was glad I went.

The following incident is a curious survival of Quaker testimony. On the 11th August he goes to attend the funeral of his "very worthy and much loved cousin, W. Wilson." The funeral next day is very largely attended and

whilst sitting previous to removing the coffin, Cousin Isaac Crewdson made a prayer ; many Friends knelt [quite an unorthodox thing to do] and *all* others stood up ; it appeared to be my place much in the cross to keep my seat ; this I did unpremeditatingly, and was peaceful in it, and increasingly so in the remembrance that He Who gives the Spirit of true prayer withdrew from them who were always ready. . . .

He deplores the fact, while at Kendal, that he "could hardly enter a dwelling where the scatterer had not been, alienating some and crippling others." On the 19th August :—

In my ride this day observed some wheat cut, the first I have seen this season.

On the 25th he goes to Seaton

to see the exhibition of rockets, used to save lives of mariners when the ship was run ashore. It appears to me a useful and praiseworthy invention.

After some very successful experiments, a party of sixty dined together, but he will not join them, because the "folly called cheering, inconsistent with commonsense, is indulged in."

*Thurs., Sept. 3.*—At an adjournment of our Monthly Meeting my nephew, Henry Whitwell,\* and Ann Backhouse Robson, laid before it their intention of marriage.

My great-grandfather often makes me smile with his pedantic language :—

*Wed., Sept. 9.*—Went to Newcastle to attend to my interest in the Forth Bridge Engine manufactory, Whilst engaged in matters needful to be attended to, I trust some anxiety was *generally prevalent that the important end of my being might be uppermost.*

*Sat., Sept. 19.*—My dear sister Whitwell came to attend her son Henry's marriage, accompanied by her son Edward,

\* Henry Whitwell was shot dead in Madrid during the Revolution in 1848 (27th March) by a sentry in the street. He had the password but stammered, and it being a critical moment when he was challenged, his nervousness made him stammer worse than ever, and unable to give the word he was shot, and buried in a mule stable. His widow married David Dale (afterwards Sir David Dale, Bart.).



who has recently thrown off the garb of a Friend and resigned his membership. My apprehension is that there is a danger of his having herein committed a mistake and may be accepting and substituting form for power.

He puts up "ten to lodge," and has many visitors for the wedding on the 23rd. I pass over another tour he makes in Dorsetshire and Hampshire among Friends, after a visit to Saffron Walden and London, and returning by Bristol. At Southampton (26th and 27th October), he remembers the anniversary of his wife's death, and after a description of the "darling of his bosom," he mentions that at "our morning reading," she often "bent the knee and poured out her thanksgiving for mercies, and prayers for dedication, faith and obedience to divine requirings." He also remarks about Southampton Friends—the love of the world, the fear of man, in neglecting "the use of the plain, unflattering language has caused, and will cause, a falling away and withering here."

He returns home, but spends five weeks with his daughter at Bristol in November and December. The 17th December finds Joseph John Gurney staying with him, after three years in America.

*Sat., Dec. 19.*—Read some of the Life of Sir Samuel Romilly; it interested me. Romilly seems to have been no Christian, the associates of his early life were the wicked French revolutionary Atheists; his own talents were brilliant, but his shocking self-destruction proved that his principles led to no correct views of eternity or holy fear.

On the 24th December he feels it his duty to go off to Edinburgh with H. C. B. (Mrs. Backhouse), who has "a concern to visit Friends and hold a public meeting." Mrs. Backhouse seems to have been rather uneasy on the journey at Rusheyford on the 25th December

she became desirous of a religious interview with the inn-keeper, T. Holt, but he was too much indisposed to be seen.

The next afternoon near Melrose the "exercised Sister became very thoughtful. . . After some cogitation, she became willing to proceed." It is a great trial to him, making up his mind to go as escort with the two ladies (the other being Miss E. P. Kirkbride, afterwards the third Mrs. Joseph John Gurney). They go on to Haddington and Anstruther and Kirkcaldy. At the end of the year he adds up the blessings of it, among which the settlement with his brother,

who with grief I record has evinced not one particle of brotherly or relative love that I am aware of. If in his dispositions or ours there should remain hard or unforgiving thoughts may they be swallowed by that wisdom which is gentle and seeketh not its own.

From further remarks, he appears to have dreaded for years this settlement, having "abounding fears of some open rupture" or wounding of the character of his family, "who at one season were greatly and falsely aspersed."

## CHAPTER V.

1841.

EDWARD PEASE leaves Edinburgh on New Year's Day, and "came to Melrose and had a meeting for the inhabitants in the evening," which was well attended.

*Sat., Jan. 2.*—Travelled this day from Melrose to Berwick, forty-three miles ; the weather was fine, the ride, much by the river Tweed, was beautiful, the cultivation and land good, the farmyards remarkably stocked with ricks of corn. . . . Whilst at Edinburgh I heard of the very sudden decease of my dear and valued cousin Ann Mounsey, three or four years younger than myself. She was a virtuous kind, hospitable woman in the station of an elder. She died universally beloved by all who knew her.

The next day, Sunday, Mrs. H. C. Backhouse addresses a meeting of 300 at Spittal and of "1,000 at Berwick in a large chapel lent by the minister present."

*Mon., Jan. 11.*—United with Annie Hutchinson and Mary Cudworth, paid a visit to Ann Eliza Dale\* on her request to be united in membership with our Society. She is a truly pious

\* The mother of the late Sir David Dale, who having lost her husband, an Indian Civil Servant, had returned to England with her infant son. I have heard that she was making her way to Scotland when either she fell ill or some other misfortune occurred at Darlington. The Friends there did what they could for her and her child and she made her home amongst them. The day came when a full return was made by the son to the town that had befriended him and his mother, for his public services to Darlington were many and great throughout a long life, during the whole of which he made this place his home.

minded person and being convinced of the principles has through conscientious conviction taken up, to her, a heavy Cross.\*

*Tues. Jan. 12.*—The application of Ann E. Dale was again left for consideration next month.

On the 2nd February, at the Monthly Meeting at Stockton, he notes :

It was concluded to receive pious A. Eliza Dale into membership. The mind of the meeting, I think, was weightily ascertained and whilst my judgment did accord therewith yet my mind was not void of apprehension that in some way or other this dear individual might not be a source of some anxiety to us.

In the meanwhile he had one day some conversation with Ann E. Dale on the established religion. Her regard for it perhaps not sufficiently gone, but that eye which can discern between true, pure, and undefiled religion and that which is man-anointed and man-appointed I trust is gradually opening.

On Saturday, 16th January, he relates that a large collection of his wife's and his own letters,

wrote during the last forty years to my very worthy Uncle and Aunt Bragg, being returned to me, I have this day commenced to make extracts, trusting when I am removed to another state of being there may be some lasting proofs for his descendants of that true love their father and mother had for each other. . . . though devious their course and often backsliding as was their poor father, it was ever his desire and aim to bring no stain on that cause which, with his beloved companion in the fear of the Lord they endeavoured to maintain.

The extracts of this and other correspondence are in my possession. He often refers to these letters: here is one out of several remarks :

\* The stiffer sort of the Darlington Quakers even objected to her wearing her wedding ring. My grandmother Mrs. Joseph Pease did not wear hers at Darlington and only when away from home.

When my beloved family come to peruse the extracts I have made it will be needful they should make many allowances. They will discover much of human frailty and weakness ; yet they will discover that no union more true, more saintly affectionate and one in purpose ever existed than that between their father and mother.

*Mon., Feb. 22.*—Met a few Friends to confer on Cousin Thomas Richardson's munificent offer of £5,000 towards establishing an Agricultural School for children whose parents have been members of our Society.

*Feb. 26.*—My dear daughter-in-law Emma having received an account of the increased indisposition of her dear mother,\* I agreed to accompany her to Norwich. We proceeded as far as Borobridge this evening.

The next evening they reach Sleaford. The next day, Sunday, 28th February,

when we came within two miles of Norwich we received the solemn tidings that last night, about nine o'clock the captive spirit of my dear sister was set free.

The following days he spends in writing letters from The Grove, and in the company of the relations. On the 3rd March he writes :—

How sweetly consoling is the death-bed scene, when as with parting breath acknowledgment is made, as my dear sister Gurney did, that the pearl gate was open, that all was clear, that nothing stood in her way.

*Fri., Mar. 5.*—The interment of my dear Sister-in-Law† Jane Gurney in her seventy-fourth year. Having known the dear deceased upwards of forty years, when she was young

\* Jane Gurney, *née* Chapman, daughter of Abel Chapman, of Whitby. The portraits I possess of her represent her as a fashionable and beautiful young lady, and in advanced life and old age dressed as a Friend.

† Sister-in-law: Quakers regarded the fathers-in-law and mothers-in-law of their children as brothers and sisters.

I have seldom seen a more striking instance of the influence of the Holy Spirit . . . as years crept on more and more anxiety was apparent in her house, proceedings and demeanor to live up to the principles she possessed.

From the Grove he goes on to Saffron Walden, and then to a Quarterly Meeting at Coggeshall; he thinks the place unsuitable for a meeting, where "120 to 150 men attended, and more females," and he describes the "ministry of the females who only 'speak' without 'liveli-ness' of expression, feeling or exercise."

It may seem to the reader that in my endeavour to give in his own words an idea of this period of my great-grandfather's life, I overload it with trivial details and tiresome extracts, but I prefer to give too much rather than too little, for only by copious quotations can the various thoughts and habits of expression that belong to a bygone day be fairly judged. There is nothing much more certain than that the picture of a man as obtained from his journals is a very different one from that which is made from external observation. But without the two no just appreciation of the many sides of human nature possessed by any one individual is possible. I like to note apparent inconsistencies with the simplicity of Quakerism, such as the following: When after leaving Saffron Walden he goes to Belmont "to see my dear little grandson Henry," and having regretted that owing "to the knowledge of how much dwells in me not redeemed from the world, I could not wholly adopt the words. . . : 'The Angel who has redeemed me from all evil bless the lad,'" he goes on to remark on the illness of his "valued Sister Fell,"\* and says:

\* *i.e.*, the mother of his son Henry's wife.



having done what she could, may the four angels who had the care that no winds should blow on the earth keep her from the tossing of every tempestuous thought.

Again, here is a curious passage :—

*Thurs., Mar. 25.*—In the zeal which has recently been manifested for the abolition of Slavery, there has been a mixing of almost every description of character of not a few very talented persons who, as regards our Blessed Lord and the revelation of His will to man, many are unbelievers ; they are benevolent and philanthropic, carrying their views on the two last named virtues beyond a sound foundation, denying the authority and intervention of human Government and authority ; this doctrine and their plausible manners have in them a deadly snare to members of our religious profession. . . . May it please Almighty God to frustrate the tokens of these Liars against his Son, and his truth.

It is comparatively seldom that he takes much notice of anything like business in these diaries. On March 22nd, after spending part of a day at St. Helen's Colliery, he says :—

I seem prepared or nearly so to resign my cares (and they have been very small) in this concern to others, the pulling off of harness . . . more and more becomes me, so that when the call comes "all things are now ready for thy entrance," no Garments may be found on me unfitting for the presence of my Lord.

*Sat., Mar. 27.*—Whilst at Shields yesterday afternoon died Isaac Richardson. He was the son of Henry Richardson of Stockton, before that of Whitby. Isaac Richardson's wife, now widow, was daughter of Joseph Unthank ; the deceased died in humble hope of the mercy of his Saviour ; his had been a life of vicissitude, some trial and some changes (having been a brewer) for conscience sake. It has been much in my observation that whilst Friends may not during life have evinced all that watchfulness or regard for things of a heavenly

nature, yet there having been kept up a more than usual care not to offend the Most High by violating his moral Law, though strong confidence is not granted, there is among them a more general humble peace, yielding hope in the end.

*Tues., Mar. 30.*—A day of great bustle and unsettlement from the opening of the Great North of England Railway. Twenty years ago these projects, or rather that from this coal district, was of much interest to my mind and its completion in 1825 may be said to have given birth to all others in this world. For the cause of humanity, at least, I believe them to be useful and being in the permission of infinite Wisdom hope they may not be wrong, but I desire to acknowledge with thankfulness that my mind is broken off or weaned from all new schemes.

Several times in this year he speaks of his anxieties from "the numerous and extensive cares which rest heavily on the shoulders" of his son Joseph. On May 12th, he records at Saffron Walden, in reference to some of these entries :—

On the night of the 10th it seemed to be so audibly spoken to me "Grants have stopped payment" that not a shadow of a doubt is with me but it is really the case, and as one of those with whom my dear sons have the largest dealings I fear a heavy loss is sustained; how safe it is to have limited and contracted affairs. May lessons of instruction be learned.

There is little to note whilst he is attending the Yearly Meeting in London, but he records on Friday, May 21st, that

the consideration of the State of the Society coming before the meeting brought some excellent remarks from my dear son (John) and W. Forster; the sum of which seems to have been a pressing for a return to first principles in the simplicity and sincerity and zeal in which our early Friends followed their Lord, and how deviation from plainness of speech and apparel, the first trespasses in a tender conscience were stated to be as

snare. . . a quiet solid meeting . . . In the afternoon at Gracechurch Street I had much struggle with heaviness ; in striving against it, it was in some measure overcome.

June 1st, after a good many visits and attending many meetings and committees, finds him " with my dear friend, Peter Bedford, at Croydon," and he puts down, " Now this day entered my seventy-fifth year." He returns home on the 4th June.

*Sat., June 5.*—I am free to record that having made a small purchase of some decoration to place on my lawn I am not free from some reproach and condemnation, believing that religion which I have from my Lord, if I am faithful to it, admits but little of self-pleasing in the purchase and use of things which are merely decorative ; besides, there is an example to those around us which, if they follow, we feel we have been corrupters. . . .

On the 12th June he refers to his property at Seaton and what he has given for the Meeting-house there, and on the 14th he calls on

John Allan, one of the magistrates for this place ; apprehending many immoral stains attach to him, I contemplate his removal from this state of being with awful feelings, for it appears to me the time is nigh when his account must be rendered to the righteous Judge of all the earth. May a day of repentance yet be granted.

I think this refers to John Allan, of Blackwell Hall, who died in 1844, aet. sixty-six, who left his property to his nephew, Robert Henry Allan, born 1802.

On the 19th June he refers to a visit made by Joseph John Gurney and Josiah Forster to the King of the French and his ministers

on subjects of general philanthropy, particularly respecting slavery and the slave trade. To what a marvellous extent the

lal of those who have steadily and strenuously advocated  
e have been blest.

He attends several meetings connected with the foundation of the Agricultural School at Great Ayton.

*Fri., June 25.*—Again has the making of these daily notes claim'd my consideration; their contents may never be of any value or interest to any one, but let the reader be informed that having drawn me into self examination, and having been an incentive to more watchfulness, so far they have not been entirely without value to me in my Christian course!

*Tues., June 29.*—In passing through the town I observe nearly all the windows in the Town Hall are broken by the riotous inebriates of last night. Oh, the wickedness of contested elections. When will the day come . . . when righteousness shall run down as a mighty stream. . . .

*Wed., June 30.*—Party spirit, strife, tumult and dispositions which are from beneath are mournfully the attendants of contested elections and every species of wickedness may be said appertains to them. If Friends are to vote, how quiet, how retired they ought to be that in no wise they countenance any proceedings beyond the bounds which a faithful listening to the voice of wisdom would be revealed to them and be their guide—thus far shalt thou go and no further.

*Wed., July 7.*—Returned home thankful that the bustle of yesterday, as the day of nomination for Members of Parliament, was quietly over, and that my heart was out of all cares and anxieties into which, little to their profit, some of my friends were drawn.

Whilst I believe the Gospel Spirit may allow us to give a vote for the best principled men who offer, yet there are so many measures in which the man who may be said to represent me can and does unite, that I am not free from some reluctant feelings in giving any vote.

*Sat., July 10.*—Concluding day of election, Bowes and Vane the successful candidates; the termination was as orderly as

could be expected. Lord H. Vane lodged at my house, which afforded an opportunity of frank and friendly converse ; he appears an amiable man, friendly to religious liberty and non-Ecclesiastical assumption. Went to Middlesbro' with dear Joseph to see the docks drawing to completion. I should have enjoyed such commercial advantages, but mental pain and sympathy was my portion in a deep sense of the almost overwhelming load my dear Son has to carry. . . .

*Mon., July 12.*—A vast concourse in the town to witness the two successful candidates being chaired ; great intemperance and tumultuous unsettlement. When will men be wise and a better state of things supervene ? . . .

*Thurs., July 15.*—Some sweet instruction as I meditate over the silent Grave of my ever to be beloved and never to be forgotten Rachel, who being dead yet seemed to speak and to encourage me as she often did to live a life of piety, to love and to serve my God and his church, to beware of the cares of life that they did not dry up the Spirit of God that as she was kind and tender-hearted to the poor and to all, so kindness and tenderness might mark my path. Lord help in all this and in all that is well pleasing to Thee.

The next day, among other memoranda, he writes :

This completes the 402nd week since I saw deposited in the tomb the best of heaven's gifts to me on this side eternity.

And on the following one he reverts to his son Joseph, who, he declares, "has too much to carry through for any purse or resources," and exclaims :—

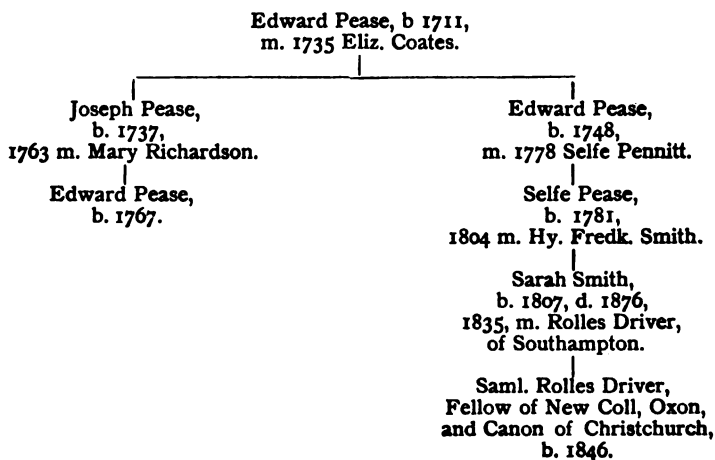
What a contrast between the spirit of the world, its grasping and compassing, compared with that peace yielding limitation described by the apostle, of being content with food and raiment, toiling and anxiety to be rich is here at an end. This day once more completed my redrawn will and a settlement in trust on my daughter.

On the 20th July he attends a meeting at Stockton, where they cordially agree to recording E. P. Kirkbride (afterwards Mrs. Joseph John Gurney) a minister, and then he goes on to Ackworth School and examines the boys, and on the 26th proceeds with W. Forster, G. Stacey, D. P. Hack and W. Fry on a visit to the meetings of Dorset, Hampshire, the Channel Islands and Cornwall.

I pass over most of the incidents of this journey, but the following are some of the more peculiar remarks :—

*July 31.*—Went to Southampton and had a welcome reception from my cousins,\* Rolles Driver and Sarah. Had to regret in this family a departure from simplicity in speech, furniture and attire. Whilst much of sincerity of desire may dwell in the bosoms of those who possess and do these things my belief is that the spirit of truth as lived in and obeyed, would do away with all connected with this part of the pride of life and so refine the spirit that its enjoyment would be, etc.

\* Cousins—the relationship is as follows :—



At Poole a few days later, he remarks that at the meeting were "several females, mostly very gayly dressed," and "the Mayor of Poole, Wm. Pinny,\* was Clerk to the preparative meeting."

At Liskeard he met with his dear friend Elizabeth Fox and her daughter Charlotte from Falmouth, also Wm. and Ann Ball.

At Bristol he has some conference with my dear friend Edward Ash respecting a book he had given forth.†

He then travels on in September into Wales, and mentions one meeting held regularly from time to time at Brecknock in a "large good inn"; he found Peny-y-Bent such a "romantic spot," with such an "excellent Inn," that he makes it his residence for a few days, and then goes home.

The following is also a curious note of a meeting he attended in September:—

Report brought in by a Committee who after a searching investigation acquitted a dear friend who had solicited inquiry, that no moral turpitude attached to him but considerable impropriety of conduct in his association with a female friend—too frequent, too intimate, too secluded.

*Fri., Sep. 24.*—My dear daughter Sophia and her two girls, my dear Joseph and Emma with their four daughters and five sons, also dear Henry dined with me. When I looked round my table and beheld so many of my descendants so healthy and so happy my heart was filled with gratitude. The prayer of my spirit is that all these dear children may be preserved in simplicity, that they so walk in those principles and maintain

\* Should be George Penney, Mayor of Poole, 1840-41.

† Edward Ash, M.D., author of various works. The book referred to here is "An Inquiry into some Prominent Parts of Christian Doctrine," published anonymously.



those testimonies of the truth, that they experience the comfort and safety there is in them and the glorious hope which faith in Jesus Christ and obedience to the revelation of his Spirit can give.

The following description of a First-day afternoon meeting is quaint :—

A drive through the Old and New Testaments without feeling or end seemed only to cover us with dust.

The next meeting he attends, he writes, "Exceedingly heavy, trying meeting: could get at no good."

In the early part of October he is rather too much "engaged" by visitors; he has "sixteen inmates" in his house for two or three days, and feels "a degree of langour so different to that vigour of life which for the few past years I have been favored with."

*Mon., Oct. 11th.*—Surrounded as I am with innumerable comforts and blessed with enough of those things which constitute the outward and visible happinesses of time, some thought crossed my mind of making some changes and alterations which some might deem adaptations to my circumstances, but I felt thankful in finding a gentle restraint placed on my mind in following customs luxurious in their tendency and probably the seed of further deviations from simplicity in those who follow the customs and to their successors—I allude to purchases and introduction of pictures and many fancy articles into dwellings generally. As to the general use at many Friends' tables of silver forks,\* a water goblet to each person, a finger glass for water at the end of a repast and other customs, whilst I desire not to condemn those who use them I am satisfied they are not for me; the more all that surrounds us in our dwellings approaches that testimony which deems plainness of speech, behaviour and apparel

\* I have sets of silver spoons and forks given by him to his children and grandchildren. Silver forks appear to have been a greater vanity than silver spoons, but he gave me a silver fork when a child.

Christian duties, the more free our tables, our houses, and all that surrounds us from superfluities, the nearer to Gospel precept and spirit.

*Thurs., Oct. 14.*— . . . Adjourned Monthly Meeting to receive J. J. Gurney's intention of marriage with E. P. Kirkbride; I accompanied them into the meeting. . . .

*Sat., Oct. 16.*—Wrote some letters of tender invitation and exhortation to parties (with) whom the love of this world and its captivating maxims and influence I feared obtained a sway beyond the limitations which the Spirit of Christ can tabernacle with. . . .

*Mon., Oct. 18.*—This day completed the 416th week since that which bereaved me of heaven's best earthly gift, and as in deep darkness of last night I stood by her grave, and whilst the loud stormy wind blew heavily on me, my spirit had some sweet sense of the eternal rest . . . and some hope was granted that when this poor frame came to lay like hers, undisturbed by stormy winds or time or cares, our Rest might be together in the Lord. Amen.

*Thurs., Oct. 21.*—The marriage of J. J. Gurney and E. P. Kirkbride very agreeably conducted. . . .

*Fri., Oct. 22.*—I have been forcibly impressed with what would be the blessing that would result from living in the disposition as loving our neighbours as ourselves, or doing unto others as we would they should do unto us; how all hard thoughts would be hushed, how every action which had its spring in selfishness would be seen to destroy that harmony which one day is to render the kingdoms of this world the Kingdom of the Lord and his Christ.

*Sat., Oct. 23.*—Accompanied Samuel Gurney\* in a most interesting journey to Ayton by way of Middlesbrough;

\* Samuel Gurney, of Upton, born 1787, died 1856, a partner with Thomas Richardson and John Overend, and an Elder in the Society of Friends, and a practical philanthropist. My father possessed three excellent portraits in oil of these three partners. They now hang in the offices of Pease and Partners, Darlington.

his wish was to see cousin Thomas Richardson, and our Agricultural School. The whole day appeared to be much enjoyed by him; his converse was truly instructive to me, his generous and charitable deeds united with true Christian principles seems to establish him in my mind as a friend and brother beloved, if I have any right so to attach myself to a prince of a man.

On Sunday, 31st October, he hears of the death of his "dear Cousin Martha Richardson" at eight o'clock the previous evening; he speaks of her generosity to the poor and benevolence, and he goes to Ayton the following week to console the husband (Thos. Richardson), and on the 7th November attends her funeral at Ayton.

*Wed., Nov. 10.*—Yesterday was the birthday of a Son to our Queen Victoria, the probable King of these realms—oh, unenviable possession—sufficiently large the humbled Christian will feel is that stewardship which the Most High has committed to his charge. . . .

*Fri., Dec. 17.*—Exceedingly wearied and exhausted in mind with long conversations and considerations on railway affairs. Inexpressibly great is my longing that my dear Sons and myself may be delivered from a burthen brought upon us by once unwatchfulness in entering into public concerns. May my sons' fetters and bonds be a lasting warning to our successors. . . .

*Mon., Dec. 20.*— . . . When I contemplated the engagements of my three dear Sons during this day, my heart's desire was that they should all be employed as my first born (John) at Oxford Select Quarterly Meeting, but my second (Joseph) was at Newcastle respecting Coals; my third (Henry) at Wolsingham respecting Railways—these latter may be needful and useful engagements, but a too much divided heart ruffles the tide of peace.

*Fri., 24.*—Went to Seaton to pay for the erection, finishing and seating the Meeting-house I have built there for the use

of Friends who may go to that place to bathe. As a small part of my substance dedicated for the purpose of worshipping my most merciful and bounteous Benefactor, my heart most cheerfully returns back for His own homage only that which is his Own.\*

On Friday, December 31st, he sums up the mercies of the past year, including "uninterrupted health for the last six years," with the usual self-condemnatory remarks as to the use he has made of his time.

\* The popularity of Seaton as a bathing place among Friends may be gathered from the following note I find in Edward Pease's papers.

"At Seaton, Summer, 1841—one first day.

John Pease.	Alfred Backhouse.	Thos. Atkinson.
Sophia Pease.	Edwd. Backhouse, Jr.	F. Atkinson.
Sophia Pease, Jr.	Emily Backhouse.	W. Benington.
M. A. Pease.	John Mounsey.	M. Benington.
Henry Pease.	Lucy Mounsey.	— Benington.
Jos. Pease, Jr.	— Mounsey.	— Benington.
Emma Pease.	Jon. Backhouse.	— Benington.
Jane G. Pease.	H. C. Backhouse.	Geo. Benington.
J. W. Pease.	J. G. Backhouse.	— Benington.
E. G. Pease.	Edmd. Backhouse.	— Benington.
R. Pease.	E. P. Kirkbride.	— Benington.
E. S. Pease.	F. Bowron.	— Benington.
Edwd. Pease, Jr.	Grace Jowitt.	S. Janson.
J. H. Pease.	G. Jowitt, Jr.	R. Janson.
A. Pease.	Geo. Fox.	Jas. Cudworth.
G. Pease.	Reb. Fox.	Thos. Backhouse.
A. Pease.	Annie Fox.	Mary Backhouse.
R. Barclay.	A. Harris.	Sarah Backhouse.
E. Payne.	R. Harris.	— Backhouse.
Deborah Hudson.	M. Harris.	— Backhouse.
Ann Mason.	C. Harris.	James Backhouse.
Edward Backhouse.	C. Harris.	— Benington A.C.
May Backhouse.	M. Atkinson.	— Benington A.C."

## CHAPTER VI.

1842.

HE begins the New Year with a religious dedication. I may give a fragment of this to illustrate his characteristic style of expression :—

That stream of time which will roll its course through all the events of the present year, may in the wisdom of my Gracious Creator remove me from the sight of men! And O happy hour, I humbly trust join me to those dear ones already in the realms of purity, who were blessings to me here whilst sojourners and fellow pilgrims on the footstool of Him, before whom Lebanon is insufficient to burn and its beasts an inadequate Sacrifice—adored for ever be His Holy Name.

On January 12th he records the alarming illness of his brother-in-law (J. Hustler), and speaks of the happiness of J. Hustler's first marriage with his (E. Pease's) sister, Elizabeth (born 1770, died 1806), and says the second marriage was for twenty years also a happy one, " but the latter years of his life have been fraught with many bitters through the improper conduct of his son, the loss of property, etc." On the 19th he notes J. Hustler's death.

On the 18th January he is " at the house of my Cousin Wm. Richardson, of York," and speaks of his " descent from affluence and ease to embarrassment and great straightness," and adds, " He has preserved that honourable integrity which marks the tender conscientious Christian, unblemished."

On the 26th he attends the funeral in a "howling tempest" at York. On the 27th he goes to the funeral "of Thos. Pumphrey, the Superintendent," at Ackworth School. On the 28th to the funeral of a "dear and worthy friend in the station of an Elder, Geo. Smith," at Stockton, and regrets that he was unable to attend the funeral at Newcastle "to sympathise with my dear friend, Daniel Oliver, whose dear wife's remains were this day committed to the dust . . . a worthy, peaceable woman in the station of an elder. She died in a good old age."

On the 30th January, Sunday, he writes :

This day a son of John Fothergill's was interred ; his life appeared to be shortened by the misleading scruples of a sensitive conscience believing it wrong to clothe himself sufficiently for the season and to take that nutritious and suitable food which his constitution required. He was a truly innocent minded youth, and greatly fearing to offend his Creator, I cannot doubt of his being at rest in Him.

*Wed., Feb. 2.*—In certain circles of our Society resident in London there appears to me a degree of excitement endangering the sacrifice of some of our testimonies while paying attention to the King of Prussia now in England. . . .

*Sat., Feb. 12.*—"The present agitation of the Country for the abrogation of the duty on imported grain may be said to be so great as to threaten a revolution. Being earnestly solicited to sign a petition to Parliament as emanating and confined to Friends of this place, I objected thereto as recognising the Meeting for Sufferings as the representative body of the Society, and proper Organ for the representation of the views of our little Church—Friends petitioning from their separate congregations might evince dissonance of opinion, which as a religious community it ought to be our care and duty to avoid.

*Sun., Feb. 13.*—At Stockton, at the burial of Edward——aged about forty-three. Great stability and religious impres-

sions in advancing life bid fair for rendering him a useful character in Society. It is to be feared that indifferent to the visitations of divine love these became effaced, a love of unworthy company and a want of care when in it, caused a too free use of liquor and this with some indolence might cause the sudden extinction of life by Apoplexy without as it were, a moment's warning.

This week he again expresses his dislike of Joseph's taking so much interest in commercial pursuits and "some public work," and wishes he could feel "the unworthiness of such claims on his time and the energies of his fine mind, and be enabled to shake them all off."

*Tues., Mar. 1.*—General Meeting of the North of England Railway Company, which I did not attend, nor have I for the last ten years attended any such meetings, fearing to have my mind (naturally very propense to such concerns) engrossed in such cares. . . .

The following is a very unusually strong expression of anti-clericalism.

*Mon., Mar. 7.*—By all I see, and hear, and read, there appears a very increased desire on the part of the Clergy to grasp, aggrandise, and place themselves in a dominant position, but as true as ever the words were spoken to the high priest "God shall smite thee thou whited wall," so I believe it to be in the Counsels of the Highest, He will smite the whited wall of English prelacy and all its subaltern dependants.

*Tues., Mar. 29.*—Walked through the Tunnel [this is Shildon Tunnel, the first railway tunnel in the world] not passable for waggons. Such extensive operations and new works awaken my curiosity, but they carry no peace, comfort, or solace to my mind; they require such a Grasp of mind to undertake and complete them and such an application of time and talent to conduct them that I do not dare to judge how far the Christian should be engaged in them.



Through this year he takes a great interest in the Agricultural School at Ayton, and continually records his visits there and his pleasure at its success. He often mentions his grandchildren at Southend in such entries as :

Enjoyed a turn out with my ten grandchildren to purchase some sweets, how delightful is such infantine innocence.

He has many guests, including Cousin Rachel Fowler, for several weeks "a cheerful, instructive companion," and "Jas. Cropper, grandson of that worthy so well known." He notices the weather, and springtime makes him sentimental, and almost poetical. He reads a little, mentions having perused copies of "my late Brother Gurney's letters and MS. reflections," and says, "his (*i.e.*, Joseph Gurney's) understanding was enlarged ; there was a nobility and sincerity, and penetration, as well as a genuine piety, fraught with fervent charity, which marked no common mind."

In April he finds his son John has set his mind on visiting "the few Friends at Pyrmont, Minden, and in the South of France," and though he remarks he is in his 76th year, being blessed with health and vigour, he queries whether he ought not to go too.

He visits Birmingham, stays at Farm, where he has much sympathy for his "dear Cousin Rachel Lloyd. . . . Her husband, who ought to be her consolation and support, as also several of her children . . . have forsaken the religion of their forefathers." Then he goes on to London to the Yearly Meeting on the 16th May, and after various visits, returns home on the 4th June.

*Mon., June. 6.*—Entered with my three dear Sons into a serious consideration . . . as regards the Mill concerns, how far it may be right at once to wind up. . . . The distress it would cause to the poor . . . and a loss of £30,000

to £40,000 to the family appear to render it prudent to try another year. Seeing that it is the will of my good Heavenly Father that wealth should so elude our grasp and knowing how alienating great possessions are I cannot mourn or deplore the dispensation.

*Thur., Aug. 4.*—Parted with home, all its comforts, endearments and blessings, to accompany my dear Son John in his visit to Pyrmont, Minden, and the South of France and Gurnsey and Jersey. . . . Arrived in London . . . and had good accommodations at the Guildhall Coffee House.

*Fri., Aug. 5.*—Attended the Meeting for Sufferings. . . . The address to the Queen which was agreed on by the Yearly Meeting on the subject of war had not been presented and it appeared that her ministers placed obstacles in the way of its being presented. It had ever been the privilege of our religious Society to present its addresses to the Sovereign either in the closet or on the throne. Spent the afternoon in collecting books, obtaining our passports, etc.

August 10th to 13th—in Belgium.

August 13th to 10th September—in Prussia and France.\*

September 12th to 10th October—in France.

He then, after travelling 2,500 miles, hurries home to attend the interment of "Jonathan Backhouse, who died in his 63rd year," and adds :

My clear recollection of attending his father's marriage with my Aunt Ann Pease gives me a view of human changes and the flight of time.

This was in 1774, when Edward Pease was seven years old.

During December this year it seems Henry Pease was considering the question of asking the hand of "Cousin J.M.B." in marriage.

\* Extracts from an interesting letter of Edward Pease written from Minden in August, are given in Appendix XIII.

*Sun., Dec. 25.*—Accompanying the remains of a poor but pious man not a member of our Society, Major Shout, to the last earthly abode we (Sophia Pease and myself) were met by dear Joseph with the distressing announcement that his dear brother John (Sophia's husband) had fallen at the Euston station and broken his thigh. Almost oversetting as the deeply afflicting tidings were we concluded to go to meeting. . . . We left home that afternoon to be in London early next morning.

This was a very bad accident, a compound comminuted fracture, and nearly cost John his life. Though weights on a pulley on his bedfoot were long attached to the foot in order to prevent the leg from being shorter than the other, this treatment was not quite successful, for, as I can well recollect, he walked with a limp to the end of his life.

## CHAPTER VII.

1843.

THE New Year begins with entries about John's condition and progress towards recovery. As illustrating the life of the Quakerism of this period, an entry made on Sunday, 8th of January, may be given :—

Passed this forenoon with my dear Son in silence but twice interrupted ; we mutually, I believe, remembered Him to Whom we owe life, breath, and all things.

The 26th January finds him at Belmont with the Fells (his son Henry's boy, Henry Fell Pease, was then apparently living with his grandparents, Richard and Mary Fell). He speaks of his

dear little grandson, Henry Fell Pease, a lovely child, yet something in his sweet countenance affects me as indicative either of a sickly diseased frame, if life is continued, or the greater probability that divine wisdom may see meet to cut existence short. The divine will is perfect wisdom and kindness.

His son (Joseph) has written under this "Faithless!" which was not very respectful. Henry Fell Pease grew up to be a tall handsome man, and enjoyed on the whole excellent health. He describes the 21st March as "a day of more importance" to him "than words can convey," for his son John has declared his intention of visiting Friends in America. "To part with him," he says, "is like parting with his eye or

right hand, but the Lord gave, and the Lord taketh away; blessed be the name of His holy name." The next day he discharges "a duty to his dear brother\* which I felt would be wounding to my peace to withhold; he denied the correctness of the report I had heard as regards his want of temperance on one occasion. Although this is not my infirmity, yet . . ."

My father-in-law, the late Sir Robert N. Fowler, of Gastard, had a tale of this Joseph Pease making a long journey to Falmouth to propose to one of the Cornish Foxes, and going to dine at George Fox's at two o'clock. The story went that the meeting with the lady and proposal was to come off the same afternoon, but after dinner he found the port so much to his taste that one glass followed another; then he fell asleep, and only woke up in the evening, and the time had gone by that had been fixed for him to present himself. The lady was deeply offended, and he returned to the North without even seeing her.

On April 1st, after "reading,"† he considers his duty towards his "domestics, whose attentions to me and good services make them worthy of my regard; some of them have been long my inmates." These indoor servants number four, under his house-keeper, Abigail Thorp. Jos. Gatenby has been with him four years, Sarah Ventress about fifteen years, and the others, Mary and Sarah Pounder, some time.

\* This, I think, was Joseph Pease, of Feethams, who had the character of being rather fond of his port.

† "Reading." In Friends' families, as I can recollect, morning family worship consisted of reading the Scriptures either before or after breakfast, with or without the household present, generally followed by a silence of some five minutes duration, very rarely with prayers. Occasionally a visiting minister or the head of the family might offer a prayer, in which case those present all stood up. I remember that when my grandfather, Joseph Pease, attended our family prayers when staying at Hutton, he always stood up during prayers, though we all knelt.

*Tues., April 18.*—Our Monthly Meeting held at Staindrop. . . . Two disownments, John Coates and Thomas Nevill. An application from Caleb Brown to be restored to membership and the same from Thomas Pease on behalf of himself and three children, two applications from Friends under conviction were concluded to be read, they having been some time under consideration.\*

*Fri., April 21.*—Attended a public meeting in the Methodist Chapel to oppose Sir Jas. Grame's Factory Bill; dissenters of every denomination were present and some of each denomination except Romanists took a part with great cordiality and unanimity. Extremely unjust and oppressively unconstitutional as the Bill is, I hail its production with great pleasure as it has given a tone and unison to the dissenting interest which it had not before attained to and from which I believe beneficial results will be seen.

*Tues., April 25.*—At Ayton School Committee with Louise Seeborn. . . . Cousins Isaac Wilson and his two sons John and Isaac here (Middlesbrough) on their troublesome pottery concerns,† in which they have got deeply involved, and my beloved son Joseph by his over kindness has not only sustained grievous loss, but great perplexity from the reviling of some who owe him the greatest gratitude.

\* This Thomas Pease would be Thomas Pease, born 1786, and his children, Edward Thomas Pease, born 1827, Margaretta Selfe Pease, born 1828, and Martha Pease, born 1831.

† This Middlesbrough Pottery was carried on till about 1882 under the name of Isaac Wilson & Co., and had long been the property of my father or his family, though managed by one of the Wilson family. It was continued partly in the hope of becoming a profitable business, partly through the reluctance to throw men out of work, and partly for the sake of the Wilson family, who had founded the concern. My father asked me to look into the business about 1881, and I saw that it would continue to be a continual source of loss and worry, and that even a large additional expenditure of capital would not insure any profitable result. So my father decided to close, and faced a very heavy loss in the winding-up. In its day it turned out a great deal of good china and earthenware. About the time this concern came to an end the Linthorpe Pottery was started at Middlesbrough, and though the excellence of designs and the quality and artistic colouring of its ware made a great and deserved reputation for the Linthorpe Pottery, the business proved unremunerative, and was abandoned.

*Wed., April 26.*—Some trouble with a troublesome man at Seaton—saw how I could give trouble in return ; at one time thought I would do so but my Heavenly Master forbids me and all who desire the sweet sunshine of His favour to do thus but by a reverse course to heap coals of fire on the head of my adversary. This mode of melting down evil would, I believe, tend to the refining of both parties.

The following is another illustration of what would now be considered extremely narrow views and of the diarist's pedantic style (May 6th) :

More and more convinced of the desirableness and necessity of increased carefulness in members of our religious society uniting themselves with popular associations for effecting what may appear the most benevolent and philanthropic purposes,—the commencing individuals may be very pure in their intentions, but gathered numbers are not easily controlled. Many who subscribed to the Corn Law League would have shrunk from it if they could have conceived that a part of its funds would have been applied to contest elections.

Apparently he has an attack of gout in his left foot so long that he begins to think "it will remain the same to the end of my pilgrimage." "It disappoints me in abridging my walking powers, which I much enjoyed."

*Tues., May 16.*—Having received a letter from my brother, surprizing full of care and affection for my Sons and myself—unintelligible as its professions must be, seeing he has not entered my doors more than once the last twelve months—I answered it most copiously.

*Thurs., May 18.*—In the afternoon had an interview in company with Ralph Dixon and George Fox with cousin Thomas Pease and Son, on their request to be received into membership. . . .

He attends the London Yearly Meeting and ends with a quaint entry on June 2nd :



Our very harmonious Yearly Meeting closed this day: the last sitting was marred and clouded by some Friends whose spirits had not been leavened. . . . An anxiety manifested by one Friend that the Society should think it right to bestir themselves for the exercise of universal suffrage, by another that exertions to promote the Corn Law League, and by another that the cause of total abstinence should be more promoted by Friends, and by another that the cause of the slaves was not sufficiently carried out, and all tended to waste our solemnity.

In June he spends some time reading the "sweet" diary "of her who was as great a visible treasure as ever man was blessed with. . . . This diary commenced in the twenty-fifth year of her age to record the breakings and prayer of her pious soul. . . ."

*Fri., July 7.*—This the day fixed for the remains of my beloved Aunt Abbot† being committed to the silent grave. Hers was a life of very remarkable utility in every respect as a minister, a mother to four successive sets of orphans. . . .

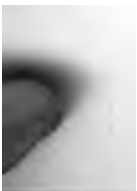
He then mentions her age as eighty-four, and his warm gratitude to her for having watched over and cared for his wife Rachel, when left an orphan.

*Sun., July 30.*— . . . It may be the last (meeting) in which I may be permitted to sit under the anointed ministry of my precious son. . . . He honestly declared how he had observed those deviations in dress and address to lead into further alienation from the power and influence of the Spirit of Christ. . . .

The next day the family parts with John (who is now bound for America). "It was accomplished with many tears." On the 3rd he goes on board the

\* The diary apparently destroyed by Edward Pease.

† Aunt Abbot—Sarah Abbot, *née* Wilson, a sister of Dorothy Wilson, the mother of Rachel Pease.



vessel *Hibernia*, at Liverpool, to see the last of John, who sails the next day for Halifax, and gives him a final blessing. He returns home and writes, "how saddened, how silent and bereft East Mount seemed."

*Fri., Aug. 18.*—With nine of my dear grandchildren went from Seaton to Eston Nab\* (and a large party of relations). We admired the beauties of Wilton Castle before we ascended the toilsome height; the fog nearly obscured all distant prospect, the heat was great. Our refreshing and enjoyment in the Group was obvious—perhaps thus to see the beauties of the all-creative hand was allowable. He pronounced that all was very good, and I believe given to his creatures richly and fully to enjoy.

*Mon., Aug. 21.*—Went a party of twenty, nine grandchildren, in a steamer to Steaths [written as Staithes is pronounced]. The day was fine, the excursion interesting and pleasing, but should opportunities of the like kind to these recent pleasure tours occur, I think I shall not be free to join in them to spend so much money which, if resolved to be given to the poor, would alleviate so many wants . . .

These two entries suffice to show what extraordinary limits were set on innocent pleasure by the Quakerism of this time. Here is one of rather a different kind, but equally suggestive:—

*Thurs., Sept. 7.*—As heretofore when employing myself in eradicating Nettles and Thistles from my fields, an inward review of how these offensive weeds had similar product in my heart I was anxious to find them all out, etc.

On the 9th September he is again revising his will, and goes through his property. His real estate he divides into shares; to his daughters he gives £3,000 in cash each, and "the reversion of personal estate equally divided among my sons."

\* This was rather a remarkable walk for a man 77 years old, on a hot day.

On the 12th September he attends a large annual meeting of the Bible Society, and notes

The conduct of the Clergy in this district in taking no part in the circulation of the holy scriptures through this most valuable Society, in my estimation condemns them in a want of sincerity of desire to spread the knowledge of the Gospel in the World and not being true and sincere in the cause they pretend to advance.

I can remember the Rector of Guisbrough refusing to countenance the Bible Society because my father, a Quaker, was asked to preside, and dissenters were present at such meetings. Yet he was a kind, sincere and religious man, and in later years changed his attitude on such matters.

On the 21st September he visits the Retreat at York,

where I felt the very humiliating, mysterious condition to which humanity is liable. Yet great was the comfort in contemplating the indescribable utility of this institution in spreading a gentle hand to poor Lunatics.

This month he travels with Hannah C. Backhouse to Stowe-on-Trent, Newcastle-under-Lyme, Hanley, Stoke, Burton-on-Trent, Leek, Sunderland, and other places.

*Wed., Oct. 11.*—That there is no resurrection of the body but that the soul has no affinity to it at the hour of death, but immediately enters on its appointed state may we not gather from words pronounced to the expiring malefactor, "This day shalt thou be with Me in Paradise."

Cold, frosty and stormy. Many ships on shore at Tees mouth.

*Thurs., Oct. 17.*—Went with my Son Joseph and Cousin Josiah Forster up the unfinished Weardale Railway as far as my brother Coates' paternal estate, Smelt House. . . . To see this habitation of forefathers was interesting

to me as having been the spot where, about sixty-seven years ago, I spent some enjoyable days. . . .

There are many entries this year referring to his wife, now dead ten years. Some are beautiful eulogies of her.

*Wed., Nov. 8.*—Walked up to see those who had assembled to celebrate the opening of the Auckland and Weardale Railway. The increase of national improvements interests me. In this there was to me some painful alloy from my two dear Sons participating in that . . . which is at entire variance with that seriousness which becomes the Friend or the Christian. I mean that drinking of healths and toasts which is followed often by unmeaning speeches and those maddening huzzas which better become the Lunatick than the man of sober sense, etc.

*Mon., Nov. 13.*—Attended a meeting of the Turnpike Commissioners. Their adverse feeling towards railways proves their limited powers of estimating public improvements. . . .

*Wed., Dec. 6.*—We had yesterday another application for membership (a William Pease). It is remarkable how many are drawn to Friends at this time. . . .

*Thurs., Dec. 14.*—My cousin Maria Backhouse's marriage with Isaac Bigland, of Liverpool. The meeting rather large. The ministerial labour on James and H. C. Backhouse, the communication of the latter singular, "Husbands love your wives and be not bitter against them." My mind could not rest the Subject on any one. There is often a mystery in ministry.

The end of the year is full of anxiety about his daughter Rachel, at Bristol. He also visits Liverpool, and attends there the funeral of his dear Cousin, Eliza Robson, of whom he says:—

Few characters have been more devoted or have more dedicated all that was given her of outward comfort to enjoy.

## CHAPTER VIII.

1844.

*Thurs., Jan. 11.*—If ever these notes are read by any of my beloved descendants or any poor Christian pilgrim whose face is set Zionward, let him be informed that much of the writer's path in life has been a walk by faith and not by sight, and far below the extent of his desires have been the cheering and enlivening perceptions of the influence of the spirit of my Redeemer, yet alike good in what He gives as in what He withholds, saith my soul, and thanks be to His mercy and goodness in that He keeps alive in me the sense of His being my only hope of Glory. . . .

He is away all January (at Bristol, etc.), and returns home February 14th. On the 16th he hears with deep regret that his

Cousin Mary Wilson, who is likely soon to be married to John Harris, has been baptised,

*Mon., Feb. 19.*—Visited my cousin Anna Backhouse [*née* Gurney, a daughter of Joseph John Gurney, by his first wife, *née* Jane Birkbeck], a pleasant friendly young woman; in attire, I saw with concern what I see in the habitations of my dear friends, a wide departure from that simplicity, etc.

*Fri., Feb. 23.*—Cousin T. Richardson spent much of this day with me. Let me see his will; one mass of benevolence and kindness. I have no doubt of his just intentions, but I fear he has left his own near relations too much out of sight. . . . I conclude to write him hereon.





JANE GURNEY FOX (*née* BACKHOUSE).

Wife of Robert Barclay Fox, first-cousin of Edward Pease.

From an old miniature in the possession of Sir Alfred E. Pease,  
being a copy of the portrait in the possession of her eldest son,  
Robert Fox, of Grove Hill and Penjerrick, Falmouth.



*Sun., Feb. 25.*—Forenoon Meeting. Some expression from Mary Smith appeared to have some kindling effect on dear worthy H. C. B. I cannot divest my mind of fear when ministers take hold of what has gone before. Named these fears to H. C. B.

*Wed., Feb. 28.*—Had that degree of pleasure and comfort in seeing my dear Sons Joseph and Henry and my dear daughter (Emma) with their eleven children and dear John's two, surrounding my table. Their happy healthy countenances seemed to make my heart leap with grateful joy. . . .

*Sat., Mar. 2.*—My fears for some days have been on the increase that members of our religious society are in danger of getting and doing harm by too closely allying themselves to and espousing the total abstinence cause—if it creates any sense of self importance—any apprehension of being further on the heavenly way and disesteem for the aged or any want of the fulness of Brotherly love, dispositions are awakened at variance with pure Christian love and Unity.

On Tues., March 5, he attends, as he frequently does, Ayton School Committee and goes on to Osmotherly and visits Friends there. "I wish the poor of this world who reside there were more rich in faith," he writes.

*Sat. Mar. 9.*—Barclay Fox is here and likely to gain my amiable cousin Jane G. Backhouse; on her part it seems to me to be a choice of taste. I question its being one of that sound judgment which might have placed her in a position where she might have more usefully rendered services. . . . May He Who directs all . . . make this union as replete with happiness, etc.

*Sat., Mar. 16.*—Considerable excitement prevails from an apprehension that all the coal miners in the kingdom are going to strike early next month. . . Government have proposed to send two Pieces of Cannon to Bishop Auckland, which my Son Joseph has dissuaded them from. Joseph and Emma returned from London.

A few days later he expresses a "loathing" and "fear" of increasing his earthly possessions, and hopes he is becoming "more and more willing to distribute."

Accumulation of wealth in every family known to me in our Society carries away from the purity of our principles, adds toil and care to life and greatly endangers the possession of heaven at last, and to lose this what is all this world has to bestow.

*April 17.*— . . . Wrote to Samuel Rhodes, near Philadelphia, expressive of my desire that his conscientious disuse of the produce of Slave labour and his advocacy of their emancipation and the union of his views with the Seceders in Indiana might be mixed with patience, brotherly kindness, forbearance and charity.

*Mon., May 6.*—How often we hear the remark that if there be conspicuous talents, they are generally descended from the mother's side, and how clearly I can trace every lovely disposition in my descendants to the piety, virtue, training, teaching and excellence, to her who gave them birth, while I have to look on myself with great contempt as having neither the gifts of nature nor profited so by those of grace, etc.

*Mon., June 10.*—Received the last affectionate memento of dearly Belov'd Aunt Abott in a Legacy of £100 less the duty. I trust it may be honouring her memory rather than add it to my stock to give it all away, £75 already given.

The day before in meeting

dearly lov'd cousin William Backhouse expired at my feet, and it appeared to me his heart ceased instantly to beat.

On the 14th he goes to the funeral:—

The whole town might seem to bear testimony to the estimate of his worth. Every shop was closed.

*Sat., Aug. 3.*—A letter from my dear friend J. J. Gurney tells me he has removed a considerable number of pictures from his Ante-room, and been concerned to make other changes in his dwelling more in accordance with the simplicity which the spirit of Christ leads into. . . How desirable that such changes should first commence among our most wealthy friends.

On the 9th August he says he is thankful that the prospects of increase or reduction in his property create in him no solicitude beyond that which attaches to his sons, and trusts that

nothing may arise to introduce them deeply into the surfeiting cares of this world.

*Wed., Aug. 21.*—Went with D. and A. Clarke to meeting at Guisbrough, and in the evening at Ayton . . . our friend D. C. speaks more loud than any friend I have heard except the late Samuel Alexander. It has not been my lot whilst out with these friends to be greatly refreshed, etc.

He is perpetually concerned about his son Joseph; he says his engagements are so numerous and such a host depend on his "capacious mind" and leading, that if he were to die "where is the understanding that could carry his load." He considers that the "claims of the lovely family he is blessed with" are too much neglected. He follows his eldest son John's movements in America very closely, and with much more approval.

*Oct., Fri. 4.*—It is now in my heart to keep my heart more alive and my purse more open for purposes of benevolence and kindness to Friends and persons. I owe much, I have received much, may my future renderings be more commensurate with what becomes me; as one that has been prospered beyond all he ever did ask or think.

*Wed., Oct. 9.*—My dear friends Elizabeth Fox and her daughter came to be inmates for a few days. . .

I insert this as marking an early friendship between the families of Pease and Fox. Among the various articles that have descended to me from my grandfather is an old silver snuff-box, dated 1766, which once belonged to a George Croker Fox, who married 1749, Mary Were—another proof of old acquaintance.

*Thurs., Oct. 10.*—The wedding day of my dear cousin Jane G. Backhouse to Robert Barclay Fox\* . . .

*Thurs., Oct. 11.*—Indescribably bright and pleased are our dear Falmouth friends with the marriage solemnized yesterday.

*Sat., Oct. 12.*—Increasing is the desire in my mind . . . that I and all may be careful not to purchase or provide for the luxurious accommodation of self or for the gratification of the vain mind in our furniture; shunning as much as possible all decorations.

*Mon., Oct. 14.*—[The Foxes leave him]. Their company has been sweet to me Her [Elizabeth Fox] gentle spirit cherished warmly the love of the brethren. . . A sweet call this evening from John Hodgkin; our converse was serious in its bearing, with much unison of opinions and views.

*Thurs., Oct. 17.*—Called on the Duke of Cleveland with my son Joseph, to obtain an extension of Friends' burying ground. . . . Also to extend the width of the road up Conscliffe Lane opposite to my son Joseph's property (Southend). . .

*Fri., Oct. 25.*—Was at Middlesbrough; its increase, bustle, population and the number of vessels excited my surprise, and though it afforded me satisfaction to see so much employment and so much comfort for the various classes of the inhabitants, yet underneath I felt . . . a concern and appre-

\* Robert Barclay Fox died at Cairo in 1855 and his wife died 1860, leaving four sons, Robert, George Croker, Henry and Joseph Gurney Fox and one daughter, Jane Hannah Backhouse Fox.

hension that all this was produced by the exertions of my precious Son Joseph's untiring mind, and fears are mine that too much of his time and heaven granted talents, etc. . . .

*Fri., Nov. 15.*—The Stockton and Darlington Railway are now opening some iron foundry works at Middlesbrough. and several Friends are about to be employed as managers and workmen so that the erection of a Meeting-house is spoken of. . . . Except the Lord, build, keep and watch the city, vain is all human effort.

*Tues., Dec. 10.*—In looking to the close of Life—to joining those beloved ones who sleep in Jesus but whose remains are now included in and covered by parent earth—I view the passing away of all the enjoyments of time, and they have been exceedingly largely given to me, without regret or a desire for a prolonged existence. Hopes of Eternal life and Gratitude of Soul are the merciful feelings which are permitted to be mine.

*Fri., Dec. 20.*—Great stir and efforts are making to promote the total abstinence cause ; and useful efforts they are when any habits of intemperance or frequent drinking have obtained ; but to him who has followed the law of Christ there appears to me to be no need to proceed beyond the Counsel of his Will as inwardly revealed—the spirit of his Gospel or the practise of his spotless example ought, as lived up to, satisfy the most ardent total abstinence advocate.

*Sat., Dec. 28.*—Went to Yarm to see B. Flounders in regard to the settlement of his will, which he was desirous should be made conveying his estates in trust for certain charitable and educational purposes. My apprehensions are his feeble health considered that the delay of his solicitor may defeat B. Flounders' design and the intention of his uncle, who left him the Estate, which if there was no issue should go to benefit the Society of Friends, but not imperatively so left.

He ends the year writing to his son in America, settling his affairs, doing his accounts preparatory to leaving for Bristol.

## CHAPTER IX.

1845.

*Wed., Jan. 1.—* . . . Gave all the poor in the Workhouse a tea drinking ; there was a peace and pervading happiness in their countenances, old and young, which was very cheering.

On January 3rd, Friday, he goes to see his " Brother Coates " at Norton ; " the mind quite gone, yet a wilful, restless body, and an irritable and irritating disposition," harassing to his family, " so that any quiet or rest can hardly be obtained." He considers the possibility of he himself becoming such a terrible burthen to his " precious children," and trusts that if this is his lot, that

tender compassion will be extended to me as they will know how anxious I was when my mind was in its vigour to administer to their comfort.

On the 8th he is " tenderly affected " by the news of his coachman, John Hewitson's, death.

He has been about twenty years with me. He had some dispositions not such as I could approve, but a more civil, obliging man, ready, quick and patient, I never expect to meet with. His duties by night were as cheerfully performed as by day ; as a primitive methodist there was zeal and apparent devotion.

On the 20th January he finds much fault with himself for " some impressions on my mind suggested I had better not read a literary production which had

pleased me last week—to my condemnation I took it up and read a little.” On February 1st he “breakfasted with Samuel Capper, a worthy man and minister who has tasted largely of trial.” On the 5th February he goes to Frenchay, to visit “Francis Tuckett and his wife; their brother Philip has for some time been alarmingly ill, and the prospect of his afflicted wife is that she will soon become a widow and her three children fatherless.” The following day he is joined there by H. C. Backhouse, who is returning from a visit to her daughter (Mrs. Barclay Fox), at Falmouth, and the funeral of his

valued friend, A. R. Barclay,\* a true lover of the truth as professed by the Society of Friends. . . . He edited the journal of Thomas Shillitoe, superintended the republication of Sewell's History, Daniel Wheeler's Journal, and published the posthumous works of his late brother, John Barclay.

*Fri., Feb. 7.*—Attended the week-day meeting (Bristol); distressingly heavy almost to sleeping (then follows the usual taking himself to task). Heard that my dear and much valued cousin Rachel Lloyd had a paralytic seizure—how will her simple, silly husband bear it.

*Fri., Feb. 14.*—I fear I enter in my converse and thought too much into the thoughts and excitement that seems everywhere to exist and to be greatly enriching my friends who are so busy buying and selling railway shares just now in that advanced and fever state which I believe is the forerunner of great loss, suffering and difficulties to many.

\* Abram Rawlinson Barclay, one of four brothers. Robert Barclay, the eldest, married a sister of Emma Pease's, Elizabeth Gurney. He was known as “the Quakerly gentleman.” The third brother, Ford Barclay, as “the gentlemanly Quaker,” the second Abram Rawlinson Barclay as “the Quaker.” The two former never wore Quaker coats, but the last named was “such a plain Friend that he cut the buttons off his coat above his coat tails, and would have nothing but the plainest solid wood chairs in his house.” The youngest, John Barclay, was also a plain Friend.



On Wednesday 19th, he meditates on the silent retired resting places where lie in succession my precious daughter Mary, her equally dear brother Isaac, the greatest treasure of earthly bliss, my blessed wife, and next my dear fine pure hearted Edward; their next companion, if it be the will of Him before Whom all flesh must come, may be the writer of this, and O, then may God receive my spirit into union with Himself and those dear sainted ones gone before.

He is now with his daughter at Walden and passes one evening pleasantly with my cousins G. and D. Gibson and their son, looking brightly forward to a union with S. Tuke's daughter Elizabeth.

On the 1st March he is staying at Earlham and nearly all the way there regretted I had not brought a copy of the Scriptures with me. . . . My reception as to kindness all my heart could desire from a most affectionate welcome.

*Mon., Mar. 3.*—Spent the early part of the day with my beloved friend, J. J. G. and his Eliza. . . . Went at six to cousin H. Birkbeck's to dine, the conversation much on outward passing things.

He goes on to London and on Sunday the 9th to two silent meetings at Tottenham; heaviness to a degree that made me abhor myself was my portion.

On the 11th he spent some time in the gratification of my curiosity and seeing the new Parliament Houses and other things in the City; season very cold, frost and snow, a remarkable long winter.

He returns home on the 14th, and is full of memories of those who once welcomed him, he recalls in affecting review all the doings of that last mournful day spent by his wife's side at Manchester and

that bright morning when my precious dying Mary looked upon it and said how sweet it was ere she drew her last breath.

*Wed., Mar. 19.*—Heard with some surprise that my nephew Henry Whitwell had been presented at Court, dressed not as a Friend, with a sword, and engaged to go to Spain as an Engineer. . . .

On the 21st he notes

sixteen weeks of nearly uninterrupted frost, the keenest cold I ever knew for so long a time. He hears of the death of a "dear and worthy upright distant cousin, Thomas Backhouse, of York, in the prime of his usefulness."

*Sat., Mar. 22.*—On an evening visit to dear Joseph and Emma I met with cousin H. C. B. and my daughter Sophia in a conference. She (H. C. B.) spoke of her concern to visit a poor condemned man at Aylesbury. She had seen him and paid him a visit, to the great relief and comfort of her own spirit, and returned home with very sweet peace. We felt it right to discourage her going again; she remained uninfluenced by our Sentiments.

*Thurs., Mar. 27.*—Cousin H. C. B. returned from an unsuccessful effort to see that wretched murderer in Aylesbury Jail, who is to be executed. Few men have acted so completely the hypocrite while living in the greatest wickedness; having not yet made any confession, his wife believes him innocent; she was a member of our Society and was warned in the strongest manner of the well-known iniquity of his character.

*Fri., April 4.*—Heard with much concern that my beloved Joseph had undertaken some new colliery (perhaps a small one) near Crook. Every addition to his cares, every additional immersion of his talents into worldly concerns is painful to me. . . . He ought to be satisfied and want nothing more. . . . Should Infinite Wisdom inflict disabling disease or call him (which the Lord avert) who is to carry his load?

**Sat., April 5.**—Went with dear S. Emlen and her companion to Newcastle. This sweet-spirited interesting woman gave some very interesting particulars of her early life. Her father being thrown overboard in the Mississippi, they were reduced to live on potatoes and salt, the vessel with a cargo was returning from New Orleans, the crew sold a part of the Cargo and ran away, leaving the vessel. Some persons took good care of it and sold it, goods and all, and desired some person might be sent for the money; they sent a man for it—he received it, absconded with it and was never heard of!

**Mon. April 7.**—Returned home with S. Emlen and E. M. Very decided are S. E's views on our departure from Christian simplicity, no doubt affectingly departed from by many among us, and I fear by myself also—in whatever little matters I have taken up the cross I have had peace in it, and whenever I have departed from it some degree of condemnation has been felt.

**Wed., April 16.**—My cousin Frederick Backhouse departed this life early this morning; leaving a widow, one son and one daughter—an affectionateness of disposition marked his character, as a Friend steady to our principles, uprightness and integrity marked his transactions. His residence was at Stockton, his departure . . . was at the house of his mother, my near and dear neighbour. How those whose nativity is well remembered by me are called hence before me. . . .

Hegoes to Dublin Yearly Meeting this year. On the 5th May he dines at Henry Bewley's, Ebenezer Pike and Lydia J., and Sarah Pike of the company. . . .  
 "Ah me! I fear these dear Friends and many others think of me a poor worm more highly than they ought to think," took affectionate leave and sailed for Liverpool at 7 o'clock. On returning home he hears accounts from his son John of the "unsettlement, excitement and division which exists in Philadelphia and other parts" among Friends, and is "fearful of his

dear Sons (at home) being drawn into active participation in a line of railway, which shall connect Lancaster, Kendal, Carlisle, etc., with this part of Durham." He then goes to the London Yearly Meeting, and on his 78th birthday (Saturday, 31st May), he notes his age being "far beyond his expectation" and says :

Last night in bed I felt some tendency to fainting—not knowing to what extent this might go or how terminate. Some hope was given me that the Arms of everlasting mercy were open to receive me. Our good Yearly Meeting ended—to me the fulness of bread was not given; may my hunger continue.

*Tues., June 3.*—In perusing the memoir of Thos. Scattergood, a Friend I well knew and considered one of the most resigned, dedicated religious characters, . . . I was struck with that often lamenting language he uses as regards the absence of all heavenly help, all feeling of good or any inward supporting strength. Is there not in this a lesson for me who has had to drink the drop of desertion. . . .

In noting on the 5th June the death of his son Henry's father-in-law, Richard Fell, he uses the curious friendly description of him as his "Brother-in-Law." He denounces as "unnatural conduct, only excusable from an apprehension that there is a shade of insanity about the man," the refusal of S. Barnard, senior, to consent to the marriage of his son (Samuel Barnard), on whose behalf he had written to him. He finds that his property has greatly increased from the advances in railway property, but "is not elated but humbled" by the discovery. He visits Birkenhead and remarks on the preparations for docks, etc., but fears there may be some disappointment in those who have embarked capital in "the largest ship ever seen, the *Great Britain*, which we went on board of." He has gone to Liverpool to await the return of John on

board the *Caledonia*. She is overdue, and he spends a day or two of great anxiety before a "joyful meeting." Saturday, 2nd August, finds him visiting (at Plaistow) that

dear and heavenly minded woman, Elizabeth Fry, who weak in body and probably in some degree impaired in mind. . . .

*Thurs., Aug. 7.*—The weather more cold and wet, gloomy and dreary than I ever knew it, and being of long continuance the appearance of the growing Crops all unripe is really alarming, and we seem fearfully approaching that dreadful season which, when a boy at Leeds School and going over to Gildersome one First-day, I heard a good old Friend who had visited America declare that he believed some present would live to see fearful times when the Lord would send famine, sword and pestilence into the Land; this would be in the year 1780. I was then thirteen years old.

This month even the favourite son John is criticised for "commencing extensive alterations in his house."\* He has many visitors, as many as five or six staying with him at a time, and remarks:

While I endeavour to use hospitality without grudging, I have, at present, a share of visitors which in some degree interferes with my engagements, which, though not very important I like to keep in their orderly train. . . .

On the 16th August Joseph and Henry go

to Redcar, preparatory to commencing a line of railway—the opening of public concerns by a public dinner is little to my satisfaction.

\* This is "East Mount." In 1832, Edward Pease mentions in a letter that his son "John is busy building a house near us to obtain the Northern blast." I have often been puzzled by the northern aspect of old houses in Cleveland and South Durham, and suppose they were built facing North from an idea that the "Northern blast" came from a quarter free from cholera, small pox, etc.

**Aet. 78 PARTNERSHIP WITH THE STEPHENSONS. 213**

On Sunday, the 17th, he goes to Meeting “for the last time in the present Meeting-house ; until extensive alterations are completed,” and adds :

All our ministering friends being absent I sat below the Gallery.

The meetings appear to have been held during the alterations “in a wool warehouse near Freeman’s place.”

*Thurs., Aug. 21.*—Went to Newcastle with cousin T. Richardson to settle our co-partnership with George and Robert Stephenson, when it was agreed that W. Hutchinson should come in as a fifth, paying £7,000 to £8,000, and that my Son Joseph should succeed me on my demise, the capital and profits being solely mine to dispose of.

The following is rather nice, under September 4th :—

My dear friends Francis and Matilda Fry left this morning ; she is an interesting, agreeable woman ; he a man of talent, full of as much enterprise and engagement as is consistent with that position which considerations on the life to come ought to have—My Spirit mind thou thine own business.

*Sat., Sep. 6.*—Agreed to purchase the property (Darlington) now used as a bleach ground occupied by P. Toulmin, and belonging to my Cousin Backhouses of York for £1,400 ; the idea of keeping away any erections that may be a nuisance to my adjacent property has induced this.

Two days after he purchases some land up Coniscliffe Lane for £1,410. The next day but one he goes to see how the business of Robert Stephenson and Co. is getting on. On the 9th September he attends a meeting of the Bible Society, and remarks :—

It is now forty-two years at least since my interest in this society commenced. It owes its success and the union of

sects which support it to the careful watching of Friends at its beginning. They feared some of the homilies or prayers of the establishment might be bound up with the bible. The terms Friends made were that it should be part of the Society's constitution without Note or Comment.

There was much in the Prayer Book that evidently appealed to Edward Pease. I have several copies of his Common Prayer Books. I have heard a story of his being stopped by a clergyman who met him out walking, and of a conversation that ensued on some religious question. Edward Pease making a statement to the effect that the clergyman supported his argument. The clergyman said, "If I had a prayer book here I could show you it is otherwise." and Edward Pease, pulling one from his pocket, replied, "If thou hast not thy Prayer Book with thee I have mine," much to the astonishment of the priest. One of his Prayer Books he has at some time begun to alter in an attempt to adapt it to his conscience, erasing such words as "Priest" and inserting "Minister," etc.

*Wed., Sep. 17*—Marsk.\* Came to this place last evening with my dear daughter Emma—a bare, open place not attractive to me—the back country fine and romantically beautiful but it requires an outfit of horses and carriages to enjoy it. I regretted my dear Son's (Joseph's) expenditure of money there and erecting new buildings—a measure I could not see it desirable on any account and decidedly less so his large family considered. Compactness not extension ought to be his study and care.†

\* Generally spelt Marsk when I was a boy, not Marske.—A.E.P.

† This refers to the building of Cliff House at Marsk-by-the-sea, which was added on to four small houses, which communicated with each other and which accommodated members of the family during the summer and autumn. My grandfather, Joseph Pease, always spent a considerable part of the summer at Cliff House, and we as children generally came over for a few weeks from Hutton, and put up at No. 4 with our ponies and donkey waggon; in the same way nearly all the grandchildren were entertained. Marsk was in those days a quiet



*Thurs., Sept. 18*—Wandered about the sands, had a pleasant ride towards the top of Huntcliffe, did not gain the summit, the country looked beautiful, the valleys covered with corn, about a quarter of it cut, not one field gathered in.

On Saturday, 27th September, he refers to it as the twentieth anniversary of his "precious son Isaac's" death.

The day above-named one of sorrow was also remarkable as the twentieth anniversary of the opening of the S. and D. Railway. What a change has taken place in the civilised world since that Era. Went by Railway up to Stanhope, the extreme west-end of the line, with sundry respectable individuals.

On the 3rd October he visits a widow at Stockton, he is disappointed to find that though she mourns her husband

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seaside fishing village, where save for a few villagers scraping up sea-coal or a farmer carting seaweed, we had the vast sands to ourselves—though even then Upleatham Mines were working two miles off. The mine-horses stabled in the village, and these after their day's work were always taken into the sea for a bathe. Every evening it was a great excitement to see them go down, and to watch how far the lads would venture in with them.

Marsk originally belonged to Robert de Brus, and passed through marriage to the Nevilles (Lords Fauconberge), and thence to the Conyers, then to the Atherton family, then to Sir Wm. Pennyman, then to the Lowthers, who sold it to the Dundases. The Earl of Zetland is still the chief proprietor.

Marsk Hall bears the arms of Pennyman and Atherton on the front. When I was a boy many traditions of smuggling and many old smugglers still survived. Smugglers' caves were found under the cottages we lived in: the entrance to one was discovered, I remember, by removing a hearthstone, and much later the carriage-drive collapsed, exposing another one. Captain Cook's father was buried at Marsk in 1779, the year of his distinguished son's murder, but being a "day labourer," no stone marks his grave.

My nurse, Sarah Wilson, still living 1906, a native of Runswick Bay, but whose grandparents belonged to Marsk, told us many stories of the bloody encounters of the Marsk smugglers with preventive men, and how the run goods were sent on pack-horses trained to go without men as far as Stokesley, and much else that I have long since forgotten. On my grandfather's death Cliff House went to Arthur Pease, and on Arthur Pease's death to his third son, the present owner, Claud Edward Pease.

the value of earthly things and caring about them not only seemed to dry up sorrow except in its gusts but was one means of preventing the afflicting stroke to be refiningly felt . . . and preparation for joining the spirit of her husband where *she believed* he was gone—as an upright moral man we may trust divine compassion was extended; yet it seems to me there is considered by the Society of Friends a higher degree of purity and holiness needful to fit for heaven than other Christians look to and 'tis well to remember it.

*Thurs., Oct. 9.*—John Peacock, Clerk to the Magistrates, writes that he entirely gives up all his fees on the warrants of distrains on Friends, a liberality Friends have not heretofore been accustomed to be treated with.

This month he sees a good deal of John Hodgkin and discusses with him the establishment "of the schools at Nismes, which I hope will produce good fruits." Evidently from many entries in this and other years he is at times vastly perplexed with religious doubts; he apparently asks himself how is it that the dispensations of the Holy One are so varied in different periods and to different people. At one period he sends His Son, and then Apostles to preach and work miracles, and then these powers suffer eclipse, and then the "most humble pious breathings and endeavour" yield no results as those recorded at other times, but he tries to sum up the puzzle by saying "in this there is no cause to mourn and be sad, for according to the gift is the judgment." On the 15th October he notes the death of Elizabeth Fry at Ramsgate, "a very dear Friend and the most remarkable female in the Society of Friends in my day," "fervent piety in a most benevolent mind" "to all connected with vice and crime, she endeavoured to minister to the necessities of soul and body," and "to reduce the amount of human misery in gaol and hospital." Also

the death (on October 17th) of "my old neighbour and friend Deborah Kitching, about 84 years of age; this leaves but one member of this meeting older than myself."

*Mon., Oct. 20.*—Went to Yarm with my Son Joseph, conferred with Benj. Flounders, how he had received £84,000 for his estate, how it was to be disposed of, his uncles having desired Friends might have the benefit if there were no issue. : : .

*Mon., Oct. 27.*—Informed that my dear Son Henry had bought Pierpoint [Pierremont], the late residence of Jno. Botcherby, for £5,000, its fair value. The possession of this showy mansion kindles a concern in my mind that being the possessor of it, instead of being lifted up, his humility may increase under a continued and grateful sense of the great privilege he enjoys, etc.

The next day he goes to see the premises and thinks the repairs and maintenance will "involve in an uncomfortable extent" an expense.

*Mon., Nov. 3.*—Mournful account of the dreadful speculation that exists in Railway Shares. A young Friend (about twenty-three) of Bristol married about eight months ago, had so involved himself that in a fit of despair he leaves his bride and in a note tells her she shall never see him more, etc. . . .

This day completes the forty-ninth year since my happy union with my long lost Love.

On the 14th November his "Worthy servant Jos. Gatenby" dies, and in an eulogy he remarks, "he was a tender nurse to my precious Edward" and to his son John when he smashed his thigh. He terms him "a careful and affectionate helper," he sends three maid servants to the funeral at Otterington (near Northallerton). He takes an interest in the Locomotive

Engine Works at Newcastle, but a day or two after visiting them he says that "Great is the general agitation about new works in railways throughout the Kingdom. many contemplated to affect this County. . . . To my own surprise and comfort I am devoid of all anxiety to see anything completed." He keeps up a correspondence with Friends in America and says in doing this "the desire is present that I may say nothing but what in some measure my heart has felt, my hands have handled, my eyes have seen, or with opened ear I have heard."

On the 27th November he puts down "Distressing meeting, not one devotional thought, not the least capacity for worship or religious exercise." On December 5th "Jno. Fowler left me after two days pleasant tarriance. I enjoyed his society."\*

On the 9th December he resigns the office of an Overseer in the Society which he had "weakly filled near fifty years." On the 11th December "heard Elizabeth Ann Dale in our meeting to-day in a good testimony."†

The same day : "In my morning reading in bed I was startled in seeing the corners of the leaves of my testament in blaze ; I got it immediately put out."

He gets very "tried" with the editor of a paper called the *British Friend*, and says he is fast becoming a Ranter, and the following is rather characteristic of his tender conscience in his endeavour to push *The Friend* (evidently the rival periodical) : "Found by the information from the editor of the *British Friend* what I had indeed discovered before, that in order to discourage his (I fear) strife sowing periodical I had

\* This Jno. Fowler, born 1792, had lost his wife in 1842 ; his son John, born 1826, married Elizabeth Lucy Pease, and his son William married as his third wife her sister Rachel Leatham *née* Pease.

† This was the mother of the late Sir David Dale, Bart.

proposed a mode, by reduction of price, to *The Friend*, that was not consistent with the rule I am ever anxious to attend to, of doing as I would be done unto. Condemnation and repentant regret is my portion, and I am humbled and thankful to my Father who is in Heaven that he gives me to feel when I trespass against his good preserving spirit."

*Wed., Dec. 24.*—State affairs quite unsettled. No fixed Government just now. Sir Robert Peel has resigned, Lord John Russell is unable to make up an efficient ministry and resigns it into the hands of the Queen. . . . The prospects of the Cotton and Worsted Manufactures now very gloomy and threaten to the poor employed in them a time of great distress.

He ends the year with the remark, "Life extended beyond any of my known progenitors on my father's side," and then follows the examination of his record as a steward, and a prayer that "mercy may cover the Judgment Seat."

## CHAPTER X.

1846.

IN a prefatory note to this year he declares he is sensible of the incorrect judgments, the uninteresting and trivial entries and remarks on character which had better not have been noted in his diaries, and adds the desire "To my beloved descendants who may be disposed to cast an eye over what is written will do it with that affectionate kind indulgence for my weaknesses and which my advanced age may be an apology for—my 80th year." He speaks of abated personal vigour, being blest with unimpaired health, which gives him remarkably and fully to enjoy all the branches of his beloved family, of the large share of the abundance of this earth that has been placed under his stewardship. He is rather "pained" with "the extent to which some of us are decking and adorning our dwellings and our gardens." He desires "to view with great tenderness every juvenile pursuit and relaxation," but thinks there is at times a "playfulness not quite sufficiently chastened by the thoughts that keep in view the life to come."

On the 14th of January he starts with John and goes to Preston, and stays with one Michael Satterthwaite and his sister S. Ord. He attends a Quarterly Meeting and speaks a few words, and goes on to Manchester to sympathise with his "dear niece Rachel Fryer, hourly expecting the dissolution of the tenderest tie." He calls on his nephew Joseph (and Jane) Clay,

and they convey him to Huddersfield to see his cousin N. Robson, who has a "sweet innocent unworldly mind," and on the 19th he goes to Newcastle to settle a new deed of partnership for twenty-one years with Robert Stephenson. On the 22nd he hears of the death of his dear nephew Joseph Jowett Fryer, "by this affecting event my dear niece is a young widow with five children! . . . This evening a large Essay Meeting (fifty-four) held in my drawing room." He goes on the 26th January to Bristol and reaches his son and daughter's home in Berkley Square at 11 p.m. "without any sense of fatigue," but he "declined to go to meeting" the next morning.

*Wed., Feb. 4*—At my Cousin John Fowler's at Elm Grove, near Melksham; he is the son of Friends and relatives of my generation. Robert and Rachel Fowler, very worthy ministers, exemplary self-denying Christians of great simplicity, When I look for such standard bearers and from whence they are to arise, my heart is ready to faint within me. Lord give not thy heritage to the moles and bats.

Robert Fowler was born 24th of 5th mo., 1755, and died 27th 4th mo., 1825. Judging from the records of him preserved in an old family MS., and edited by my sister-in-law, Miss Jean Fowler, his boyhood was not happy, chiefly owing to the unkindness of his step-mother. Two generations after, the mark on the wall of the old Counting House at Melksham was shown where he used to lean his head when driven out of the house by Mrs. Fowler number two.\* Even the "testimony" of the Melksham Meeting seems to refer to this in its opening sentences, *e.g.*, "Our beloved friend Robert Fowler, owing to the death of

\* The father, Thomas Fowler, born 1730, married first, 1753, Katherine Ruttly; she died 1762. Secondly, 1765, Elizabeth Fowler, of Hampton, co. Gloucester.



his pious mother (*née* Katherine Ratty), and *some other circumstances* . . . was introduced to trials whilst very young." Educated at Pickwick and Worcester, he entered into his father's business (wine and spirit merchants), at the age of fifteen. He resigned the more profitable part of it, "the supplying of inns with ardent spirits" as inconsistent with his profession, and believed that a blessing rested on this sacrifice. He married in 1790 Rachel Barnard, a daughter of Hannah Wilson, of Kendal (hence the cousinship with Edward Pease) "a most beautiful woman and actively benevolent." They lived at Melksham till 1799, and then moved to the present home of the family, Gastard, formerly called Elm Grove or Chapel Knap. He was a most hospitable man, and after 1799 became a minister. He had a similar antipathy to that which Edward Pease had of accumulating wealth and left on record his desire "that our dear children may never possess more than will conduce to their good as useful members of our religious society." He travelled much, chiefly in the Ministry. The testimony records that whilst "being concerned for the support of our peculiar testimonies he at the same time evinced a liberal spirit and true esteem towards those of other religious societies," and that he "was a man of clear and deliberate judgment, his heart and ear were ever open to the trials of his fellow-men . . . he was particularly cautious not to reflect upon the character of any." Charles Wakefield has said of him that he was "a sweet man, one of the most perfect gentlemen I ever knew, very gentle in manner and speech"; that he was very interesting and well read, neat in appearance and ways, fond of nature, that he was fair, slight, and short, and that "he walked more after the model of his Master than any man I have ever met." The subjects in which he was most actively interested were the Anti-Slavery

Movement, the Bible Society, the Society for Promoting Christian Morals and Education. In his labours in France he was much helped by Baron de Staël.\*

After various visits Edward Pease hurries home, having had an account of his brother Joseph's illness. When he got this alarming report he "concluded to assemble with my friends, and in a disposition that desired to be guided by Omnipotence and there seek if haply I might feel what was best as to my returning or remaining here—when it left clear that my peace would most likely be complete by returning home," and so he goes home by Bristol and Birmingham. The relations between the two brothers, as will have been gathered by previous entries, had been somewhat strained, and as I cannot say, "I have heard the other side," I do not know to what extent Edward Pease's judgments were harsh, but if any one will read a book called "British Folks and British India" they will find there an interesting history of "Joseph Pease of Feethams and his Contemporaries," written by John Hyslop Bell. In this we find a very different picture of the man from that we should gather from his brother's journals. A man if of less gentle and genial nature than Edward Pease, yet with broader views and wider sympathies, and who if more absorbed and anxious about his material interests, was active in benevolence and practical in philanthropy. He was a richer man and lived in more luxurious surroundings than other members of his family, and some idea of him and his life may be gleaned from the opening pages of the life of his daughter, Elizabeth Pease Nichol, by Anna M. Stoddart, in the series of "Saintly Lives." With this preliminary

\* A memoir of Robert Fowler with extracts from his letters, etc., was published for private circulation at Norwich, by Wilkin & Fletcher, in 1833.

warning to the reader I proceed with some of the entries that deal with Joseph Pease's closing days and the final healing of the breach between the two brothers.

On the 17th of February, after describing his brother's illness (gout and jaundice) Edward Pease continues :—

My brotherly solicitude is awakened and I desire it may be granted to him to profit by this visitation by his mind being turned to Him Who, I fear, of late he has much forgotten in eager pursuit of the treasures of time.

On arriving at Darlington he sends a message to his brother, "if he wished to see me." His reply was "No, nor any one else."

I had hoped it might be otherwise and felt tried. I searched my heart to know if injustice or unkindness had ever been in it. I hope I was correct in thinking I had disinterestedly advanced his interest to the cost of my own, and thankful that there was none of the biting anguish of condemnation, etc.

Two days after, referring to his "dear Brother,"

. . . . . but oh what tendency he manifests to converse about earthly things and earthly possessions—how needful it is to watch lest the heart so fix upon the treasure which the moth and rust destroy instead of that which is safe from decay.

On the 28th February:

This evening much to my relief and comfort I had a short and affectionate interview with my dear Brother, laid prostrate probably to rise no more; he was in a subdued and measurably awaken'd state.

From further entries I gather that his anxiety about Joseph's spiritual state is based upon the way he has allowed "the pursuit of worldly things to lead away from social worship"; in fact, he has evidently not been a very good attender of meetings for worship.

This is worth noticing, as evidence of the great stress laid at this time in the history of Friends on the importance of public worship, and it is of assistance in trying to trace the feeling that one witnesses at times of guilt or uneasiness in omitting to worship in public. The illness is long and very painful, and as the days wear on, he notes with satisfaction "the mind loosening from the things of time," and ejaculates, "May heavenly compassion and love make clean work of his bosom and mine, that in the end the palms of victory may be in our hands."

*Sat., Mar. 14.*—Symptoms of nearly approaching dissolution. . . The mind keeps clear—the brightness of prospect as to the life to come is not, I think, expressed, neither is there a condemning review of past life; there is a desire to be dissolved and hope in the mercy of Him Who is greater in this attribute than the magnitude of all transgressions. It is on infinite mercy all have to rest, but its promise is to the just, the pure and the merciful, and it will be fulfill'd.

*Mon., Mar. 16:*—Ere I rose this morning a note communicated to me that the spirit of my dear brother had taken its flight. . . . The departure was without a struggle and I trust infinite compassion will receive the spirit into a prepared mansion. His last expression was "Yes, very happy. Lord Jesus, into thy arms I commit my spirit."

On the 18th the family mourners all meet at Feethams, and on the 19th he is pleased in "fixing the interment to-morrow" to see the "attention to simplicity." On the 20th the funeral takes place in deep snow, and it is a day with "many associated recollections which came tenderly home."

The good old-fashioned way of walking solemnly to the Graveyard was observed, the great quiet around the Grave and the deep sorrow of my beloved Niece added to the impressive

weight of the last parting scene. About forty relatives assembled in the evening.

*Sat., March. 21.*—My dear brother is now for ever gone. I contemplate the last few weeks of his life with more comfort than a few previous years as they appeared to be spent in various pursuits whether of benevolent character or for pecuniary gain, they led the mind from that religious stability and that due attendance at Divine worship which is due to Almighty God; yet I am comforted in the belief that heavenly goodness was so powerfully near that he was enabled to put nearly all worldly considerations away from his thoughts and from his lips, calmly saying at last: "I am happy. Lord Jesus into thy arms I commit my spirit."

During these months he refers to some passing events, and notes an extraordinarily mild February followed by deep snow; he laments among his friends that they have "so run out from the simplicity of the Gospel of Christ in the furniture and decoration of their houses, the waste of money in the extent of horticultural and beautified grounds," that he is "constrained" to think all sorts of things.

American Friends who visited England often were troubled by the way in which the English Quakers devoted themselves to business. There is a story in my wife's family of an American visiting Melksham Meeting, and who rose and said, "There's too much wool, too much flour and too much hops in this meeting," and resumed his seat. The hops were those of the Robert Fowler who is referred to a few pages back.

On the other hand the American Friends often puzzled their British entertainers, as, for instance, when two, named Charity Cook and Mary Swet, strolled down Melksham street after dinner with their pipes in their mouths, "considerably astonishing the natives," as their hostess, Rachel Fowler, whom

I well remember as "Aunt Rachel Fowler," used to relate.

There are glimpses of Darlington Meeting in the diary this year that recall memories of my childhood, and of the curiosity and impatience with which I used to watch the symptoms that a close observer might count on as preceding the breaking up. The signal for breaking up is the shaking of hands by the two senior ministers in the ministers' gallery. Although Edward Pease was not a minister, he generally took his place there, and latterly sat at the head, thus the responsibility for this signal would fall on him. He relates on the 29th March,

On the men's side alone in the gallery, two dear sisters by me, my daughter Sophia and K. B. [Katherine Backhouse]. . . . Greatly condemned in mind and very uneasy under a feeling that I concluded our very short meeting too soon. As we were parting it felt to me that I had interrupted and invaded that sense of solemn worship which clothed minds present. Had I been less mindful and more quiet under the great restlessness of the dear friend near me, I might have escaped this sorrow.

*Mon., Mar. 30.*—Heard last evening with much satisfaction that my late dear Brother had left many small donations to be given to poor men who had been in our joint employ, and to several relations in limited circumstances. His disposition, naturally a kind one, evidenced itself more and more as the hour of his dissolution drew nigh. This information leads me to consider arrangements of a similar description I had made many years ago. . . .

He goes the next day to Ayton and "dined in sweet and friendly ease with twelve others at Thos. Richardson's [Cleveland Lodge]. His generosity in giving another £1,000 [to Ayton School] continues." On one of the following days he had been thinking too much of his wealth, and he calls it "a piteous day :

a blast of wind from the wilderness of this world's spirit." He has a visit "from Ann E. Dale and her brother and sister from Canada, some conversation on music, of which the last is passionately fond; it might be useful, if the heart was not carried away by its fascinating, delusive effects. . . . I trust nothing was seen or said that could occasion the blessed cause to be lightly esteemed." On the 11th April he notes the death of his "Cousin" Eleanor Richardson, wife of his "Cousin George Richardson," and goes to the funeral at Newcastle on the 14th. On the 15th he writes of great enjoyment as he saw around his table, children and grandchildren eighteen in number. On the 20th he hears of the death of "Benjamin Flounders, of Yarm, once an over-scrupulous member of the Society of Friends. A few months before his decease he settled £40,000 on four Friends for an institution at Ackworth." The same week he travels to London with John Hodgkin, "my pleasant, interesting and only companion."

He goes on to his daughter's at Walden, and spends his time writing to the Gurneys at Earlham and reading works not to profit or edifying. He notes his son Henry has got into his new house, "Pierremont" the day his son (H. F. P.), is eight years old, and that his other son, John, is "buying lands adjoining his house at a very high rate." A great deal is written about certain differences between Friends in America and their correspondence with Friends in England. He goes to the Yearly Meeting and lodges with Thos. Richardson at Stamford Hill. His entries are always full of the business of the Yearly Meeting each year, but I pass them over mostly. This year, however, he notices "less religious life and vitality," and a "low state" in the Society; "a general complaint of departure from the plain language, the attendance



of places of amusement, and the introduction of music into Friends' houses," all of which he says he finds very affecting. Also among other questions which interest him the important one of "Birthright Membership" comes up, or, as he says, was "thrown before the meeting" by R. Jowett, and did not meet with support. "I trust our religious society will never change the present rule. I can hardly express the feeling of my mind or the extent of my gratitude for this blessing and privilege. The protection and shelter" of it "is unspeakably great" in his own case. He discusses a sermon, and writes "That Satan could transform himself into an Angel of Light, but could never transform himself into an Angel of Love."

On the 26th May he hears of the death of his cousin Thos. Pease, of Leeds, "a first cousin gone, another of my generation." "I am not to be long ere I follow." On the 31st May he enters his eightieth year in the house of Peter Bedford, at Croydon, and then pays visits to various Friends and thinks that, considering his age, he perhaps "conversed too freely." On his return home in June from Harrogate, he enters on the 10th :

Invited to lay the foundation stone of the new public rooms about to be erected. I declined this as I have done taking a public and prominent part in anything with which I might be mixed up.

He mentions that his walk has been "humble" and "unaspiring," with only remaining objects

to serve the Church on Earth, to love my children and grandchildren, to increase their comfort and happiness according to the utmost love and kindness I possess, and cherishing a tender regard for the bulk of mankind to serve and relieve its wants.

There is an entry this month about the domestic troubles of his sister Whitwell and her daughter-in-law, Ann, whose husband has ceased correspondence, and who is "in Spain or elsewhere," but on the 23rd he records, "My nephew, Henry Whitwell, returned after an absence of about six months in Spain." He calls him a poor wanderer from the path of virtue, if reports are true, and he is sorry for his wife, "a most amiable and personally very engaging young woman." \* He mentions that from the family businesses of the Coal Trade, Collieries, and in the Woollen Mills there is no income, and that his son's establishments are expensive at Southend and Pierremont. The collieries have lost £1,400 in five months, but the "Forth Street Concern" (i.e., R. Stephenson & Co.), is doing well, and he goes to Newcastle occasionally to attend to it. In July he alludes with satisfaction to Lord John Russell coming in, and Peel retiring.

*Tues., July 14.*—Heard with concern that my young Cousin E. B. [Edmund Backhouse] had been so unwise as to have a trotting match. Ah, lamentable, if these buddings of outgoings are not checked, a wider deviation and wrong association ensues.

Edmund Backhouse was one of the heroes of my father's youth, and his companion in field sports. Both were lovers and good judges of horseflesh. Edmund Backhouse was an excellent whip, and like my father, was fond of driving his four-in-hand till he was advanced in years. He was the first Member of Parliament for Darlington, and died, loved and respected, in 1906, at Trebah, near Falmouth, and was buried in the Friends' Burial Ground at Budock, having been a Friend all his life and a regular attender of Friends' meetings of worship.

\* She was afterwards Mrs. David Dale, the late Sir D. Dale's first wife.

In the previous year, Edward Pease had purchased some land (" Coniscliffe Lane," " Tolsons," and various fields, etc.), and so he re-arranges his will, and having done so, he adds,

My desire is that all my precious descendants may be satisfied of the fulness of my love for them . . . and that the distribution of the property with which my Heavenly Father has endowed me may be to their satisfaction and promote their comfort, ever considering that they are stewards under the Highest . . . and beware of living too much to themselves.

At the end of July he remarks that wheat harvest has begun, and that it is a year of plenty, and I have known no former time in which the wages of masons, carpenters and all mechanists were so high in their demand for wages: 26s. to 30s. per week. At the same time living is cheap.

*Fri., Aug. 7.*— . . The Horticultural Show this day was beautiful and interesting, but my mind was not at ease in it and my stay was short. Too much care, cost and thought to gratify the mind that loves the simplicity of Christ.

*Tues., Aug. 11.*—The wages of the mechanics and of many descriptions of labourers are now excessive. The contemplative mind cannot but regret the demoralisation and intemperance the present state of things induces. What I believe will follow this waste, for in my observation it hath ever been one extreme follows another, and although at the present time there seems nothing but prosperity in the future, yet I believe that a blast, and a terrible one, will overtake this season of national prosperity.

Soon after this entry, he records the rumours of the alarming failure of the potato crop.

*Tues., Aug. 25.*—Went to Marsk and much enjoyed the company of my beloved Joseph and Emma, and eleven of their children.

But he is pained, (but does not say so, as that would give pain,) at the fancy ornamentation of the new buildings and costly superfluities.

*Fri., Sept. 4:*—An account received this day from my nephew, Wm. Whitwell, at York, that no traces of his poor brother Isaac could be found . . . fears that he had drowned himself.\*

He counts on the 5th of September the number of his family he has seen "deposited in the silent Grave":

One grandfather.  
Two grandmothers.  
Six uncles.  
Four aunts.  
Father and mother.  
Two sisters.  
One brother.  
An unspeakably dear wife.  
Two sons.  
One daughter.

"Surely the solemn day when my mortal remains must be added to this company cannot be remote."

On the 11th he sends four "Friends" going to America each £50, but it is returned to him as "they deemed it more safe to be free from any inquiry respecting pecuniary things."

It is wonderful how he travels to Ackworth, Ayton, Tottenham, or anywhere at his age, and he still takes an interest in the concern of Robert Stephenson & Co., and puts his son Joseph into the deed of partnership on the 28th October, and another day he congratulates himself at not seizing an easy opportunity of increasing his riches, and he writes, "Such is the fluctuation in things temporal that now the coal

\* He did not do this.

owners are pursuing a gainful track after a long season greatly the reverse."

*Fri., Nov. 6.*—Heard of the death of Robert Walker, of York. . . . A Friend. He married one of the dear and early intimates of my precious Rachel, then Alice Birkbeck,\* first married to Benjamin Horner. . . .

*Sat., Nov. 7.*—. . . The state of the poor in Ireland is affecting. A dire famine has begun its devastation. May my heart be opened to give; duty, love and gratitude to Him who has done so much for me, demands this at my hands. [He sends £200.]

*Sat., Nov. 21.*—Morning commenced with very animated converse on the part of Mildred Hustler, respecting coals and mining, in which every faculty of his busy immature judgment seemed turned with fullest confidence of success. When I remembered the dignity of his grandfather, his quiet religious mind maturing that great work, the Leeds and Liverpool Canal, and his pious dedicated grandmother, Christiana Hustler, and his worthy father, my brother-in-law John Hustler, I could only lament over this youth.

*Sat., Dec. 12.*—Snow very deep on the Ground this morning. In the various meetings now taking place for the advancement of Christian Brotherhood, total abstinence, peace meetings, anti-slavery meetings, Bible meetings, all of which may be said to have the semblance and surface of good in them, and some deeper than that—yet my fear is that among my dear junior friends, and some older, there is more of a resting in doing good in this way than in that taking up a daily cross to all that is of creaturely activity, in place of pious co-operation with divine Grace.

\* Alice Birkbeck, born 1774, daughter of William Birkbeck and his wife Sarah, *née* Braithwaite. Her brother, George Birkbeck, M.D., married a Lloyd and was one of the originators of Mechanics' Institutes. Her eldest brother was William Birkbeck, of Settle. These three were first cousins of Henry Birkbeck, born 1787, who married Jane Gurney, a sister of Emma Pease.

*Wed., Dec. 23.*—Much within doors writing and reading ; works of fancy and mere entertainment, so attractive to me till almost middle life, have ceased to have any charm. . . .

On Christmas Day he goes to Middlesbrough to try and do something "to influence a female not a member, to keep silence in our meetings," but he seems to think he had not succeeded. He misses his train, and has to spend the whole day there.

He ends the year with a prayer, as he cannot expect to see another one, that he may be kept for his few remaining days near to God, and exclaims, "and fulfil that gracious promise, my soul, through the influence of the Spirit of thy Son, once did grant to me, that thy Guardian Angel should be with me when I passed through the valley of the shadow of death."

## CHAPTER XI.

1847.

THIS year the diary contains an extraordinary record of Edward Pease's activity and vigour in his eightieth year. He travels, he visits, he entertains, he attends meetings and committees, and much against his will, owing to the business troubles of a disastrous year, he is dragged into pecuniary worries. Between the leaves of this journal I found an unused Mulready envelope, endorsed in his handwriting, "One of the first envelopes issued by the General Post Office on the establishment of the Penny Postage," and a printed lecture by Joseph Pease on "the Bible." The entries more than ever are religious in tone, and for the most part his self-examination is self-condemnatory, especially in respect to his wandering, "earthly, useless and hated thoughts," which he likens to "bars of iron" barring the "door of access." Often he finds the "heavens as brass," but almost as often has "drops of rich consolation," or feels the "descending of heavenly love and influence." He spends some time over the proofs of Joseph John Gurney's MS.\* sent him by his widow, and sees a good deal of his old friend, Thomas Richardson; these two old gentlemen stay with each other, and seem congenial spirits.

\* There is in my possession a large folio volume of these proofs with inserted illustrations. From this the Memoirs of Joseph John Gurney were compiled. Three similar copies exist, one at Keswick Hall, one at Grove Hill, Falmouth, the other at Devonshire House.



On January 1st he begins by recording his impression that he will not live to see the end of the year ; his apprehension is that his dissolution may be accomplished by paralysis, and he says,

if so, may I not continue long a burden to a family as precious to me and as affectionate as any parent was ever blessed with . . . . . As my death may touch their minds with sorrow so it carries grief and sadness to my mind when I think of their weeping for me ; may their tears soon be dried up by a thankful remembrance of what a long life of granted health and happiness has been mine—any streaks of woe and distress that have been in it are all now counted as drops of more marked mercy and purification.

*Wed., Jan. 6.*— : : : Returned home. : : : On stepping out on to the platform, was met by my dear John, who, after a little time, told us that the vital spark had left dear Joseph John Gurney's tabernacle. It was and remains to be an affecting stroke to me ; he was a man I loved as a Brother, and among his fellow-citizens and in our Society he might justly be deemed a prince.

I mention the following to show how often his premonitions are incorrect : he says he has had a sense of " giddiness," and has not had his " usual flow of spirits " on the 9th January.

I was willing to accept this light indisposition as a precursive warning of its being not improbably the forerunner of some paralysis and in some feeling that my hour must soon come.

*Sat., Jan. 23.*—Engaged in writing to sundry Friends, to Thos. Evans, of Philadelphia, encouraged him to print an edition of his Exposition of the faith and doctrine of Friends. He proposes to print 1,500, to cost \$600, I agree to take 500, and contribute \$200. This very valuable work merits a large circulation.

*Thurs., Feb. 4.*—A female who was born and educated Gipse, but early taken from them, had become a Wesleyan; on First-day she spoke rather long in the meeting, warning friends to repent, and that days of great distress were coming on the Land, that famine and bloodshed were approaching, that the inhabitants of their country must prepare for it. . . . How far this is the excitement of pious enthusiasm I do not determine, but there was visitation of heavenly love my conversation with her led me to believe.

*Wed., Feb. 10.*—Wrote home [from Bristol] to dear Emma on a momentous subject I had thrown before my dear Henry's consideration; in doing this, my motive was to advance his happiness; the position of the individual seemed to leave rather a lively impression on my mind of being suitable, and was entirely irrespective of any height of family alliance or increase of property. Ah my heart knows right well, my Lord, I believe knows, that moderate, not great possessions, held in a reverent sense of only being a dependent steward, is my desire.

One day this week he takes himself to task for two or three days' "desultory reading" and "looking into newspapers."

Many entries occur, referring to the idea of Henry Pease remarrying. The lady in view was a first cousin of my father, Jane Mary Barclay, who, however, died single, aged 81, in 1899. When dying, she said to my father, "Joseph, thou art almost the last of my generation, and the only one left with whom I have anything in common," and asked him to kiss her. She was a sister of Joseph Gurney Barclay, of Knott's Green, Leytonstone.

The following is interesting as an instance of Quaker formality in the serious business of matrimony:

*Tues., Feb. 2.*— : . . Wrote an important letter to Robert Barclay, stating my Son Henry's regard for his Jane

Mary and enclosing Henry's leave to come to Leyton [*i.e.*, Edward Pease's consent.]

*Sat.*, 5.—He goes to London : . . to see R. Barclay on my dear Son Henry's account, had an agreeable interview, and obtained for him all I could wish—that he might see Jane Mary.

He pays various visits, stays at Coggeshall, and is pleased to see many "solid Friends" at the meeting there. He stays at Walden, and goes on to Earlham.

*Tues.*, *March* 23.—Arrived at Earlham, had a most sorrowing meeting [*i.e.*, with Mrs. Jos. Jno. Gurney] amid many sobs and tears under a sense of her bereaved condition. . .

*Wed.* 24.—He goes into Norwich and attends the Quarterly Meeting. . . . In the evening, the Select Quarterly Meeting, the most painful and personal I ever attended, arising from a great indiscretion of a personal attack the aged Clerk of the Meeting made; calling forth some replies that would have better been omitted—We were favored to part in some quiet and peace.

*Thurs.*, *April* 8.—Henry goes to Leyton: May the object of his important pursuit be obtained, or if otherwise, may all work for good. . . .

*Mon.*, *April* 12.—At Newcastle with my son Joseph, and Cousin T. Richardson. Looked over the very interesting large Forth Street works, etc. . . . we agreed to £1,000 each—how unexpectedly has this been made a source of considerable profit to me. . . .

He expresses a hope that he may be given "a heart not covetously to keep," but "to freely dispense." The next day he visits Middlesbrough and Redcar, and goes on to stay with his son Joseph, at Marsk, but it is "an alloy to my full enjoyment to see my dear son expending money, time and care in a place which

seems as if it would be but a transient and temporary residence to fall into early neglect and non-repair. Oh the purest guidance I think would, if allow'd, except out of this self-gratification." The next day he "enjoys a morning walk among the beautiful and interesting ruins of Guisbro' Abbey," and then goes on to Ayton to stay at Cleveland Lodge and visit the school.

*Sun., April 18.*—At Meeting, J. Bevan Braithwaite, a humble-minded man, was with us, and heard in an acceptable ministry ; in the evening a large public meeting was held, his exercise was to bring man from all dependence on his fellow man and from all outward rites and ceremonies, as having no soul saving efficacy in them and from all considerations, that Bishops and Priests, as now exercising their offices, act in accordance with the Gospel of Christ, for He was the only High Priest of His own Church, and God over all blessed for ever.

*Mon., April 19.*—B. Braithwaite returned to London, relieved, I believe, in mind, and in much peace—his matter is good and sound, his appearance, his manner and voice, are against him, his exhortations from these causes have less of power, authority and dignity attending them than one could desire, as greater edification would flow into the minds of his auditors under different circumstances :—yet I cannot doubt but his sound gospel truths were indelibly fixed on some minds.

Joseph Bevan Braithwaite was born in 1818, so would now be about twenty-nine years of age. He was a barrister and a good classical and Hebrew scholar. In 1840 he entered Chambers under the late John Hodgkin, and was called to the Bar in 1843. He died in 1905. He was a man of great sympathy and benevolence, beloved by the Society in general, and wielding a great influence among its members.

To my grandfather and father he was ever a counsellor and friend. His peculiar manner in preaching was due, I always thought, to his struggles with a very trying impediment in his speech, but when once the hearer could forget this sufficiently to listen and follow his sermons, he would have to admit they were of a high order, and came from an evidently pure and charitable heart.

*Wed., April 21.*—Heard this morning of the death of Dr. Thos. Bevan, of London, the husband of my cousin Hannah Bevan, leaving her with the arduous charge of five sons and one daughter\* . . . .

*Mon., May 3.*—Long continued very cheerless wet weather. No wind, and now, at 10 o'clock, thermometer at 43, the mean heat of last month said to be two degrees less than in any month the last 21 years. The prospect of a very late harvest begins to be feared, and corn is now dear, 12s. per bushel, potatoes 6s. 8d. per bushel. The prospect for the poor engaged in manufacture, cotton especially is very gloomy. Iron trade good.

*Fri., May 7.*—Left home this morning by Railway to Newcastle, thence to Berwick by mail coach, the Railway not complete in this space, and to Edinbro'.

He travels to Edinburgh to attend the half-yearly meeting there. Among the sufferings under consideration is one of a young man, "imprisoned for a month for not taking an Oath," and "a petition to the Queen agreed on."

By the 12th May he is back at home, and notes, "Saw two swallows, the first this year." After a

\* Thomas Bevan, M.D., died aged forty-two; his widow, Hannah Mareshall Bevan settled at Darlington in 1852, where two of her sons resided. She died at Penge, in her seventy-seventh year, in 1874. Her maiden name was Bennet. I cannot trace the cousinship with Edward Pease, though various mutual connections exist.

day or two he travels south to the London Yearly Meeting, and speaks of the "beautiful country," and "the sweetness of all Nature," at Tottenham, where he stays with "Cousins George and M. Stacey."

*Thurs., May 20.*—Deeply tried on consideration of my beloved Joseph and Henry's affairs being so extended that it is needful that their brother G., with H. B. [F. Gibson and Henry Birkbeck, both bankers] should have to assist them. May this prove a lesson of instruction to them and us all, lessening our anxiety about earthly things.

During the Yearly Meeting he accompanies his "dear friend W. Forster, into the Women's Meeting." W. Forster makes a "powerful appeal to mind the light, and its safe direction," and sets before Friends the manner "how precious time was spent in ornamental needlework that might be so usefully employed for the poor, and how much larger would be the share of mental peace . . ." Time makes little difference to his expression of devotion to his lost Rachel. On June 4th he begins the entry, "Those impressive words which were sealed on my spirit when my beloved Rachel heaved her last sigh, 'Cherish my memory,' have often of late tenderly been felt."

*Sat., June 5.*—Spent near an hour in reading a newspaper, a waste of time I am nearly always condemned for—*beware.*—I learn that Edward Oxley is no more. A close to speculation and ambition. . . . [Then follow lamentations over his family's political and commercial pursuits].

On June 16 he goes to York with John to attend the marriage of John R. Proctor to Lydia Richardson,\*

\* Edward Pease was related to both parties. John Richardson Proctor, one of the Tyne Commissioners, was related to him through his mother, a Richardson, and Lydia Richardson was one of the same family, but of Cherry Hill, York.

"which was very agreeably solemnised" in a "solid instructive meeting."

The next day he attends "the interment of a man named Peto," and at meeting is "cruelly persecuted by wandering thoughts." The following day, however, he records, "He led me to His banqueting house, and His banner over me was love."

The same day, "Feelings of distress are in my mind for the state of many poor men and families who have long served me and my family, the sad low rate of wages, and the scarcity of work, the cessation of all trades almost." In July we find him as usual, "engaged with my hay." Among his visitors in July is "Lydia Majolier"\*: "Her kindness to my son and me at Congenies is freshly remembered; she is an ingenuous, sincere-minded Friend."

On the 21st July he goes with Joseph "up the railway as far as Rodeymoor; very extensive are the varied mining concerns, coal and iron, which are opening out in that district."

He is interested in Thos. Richardson's collection of "remarkable events, gathered from testimonies, narratives and other sources of upwards of 1,000 individuals," and remarks on his diligence and says "his general acquaintance with the writings of early Friends is remarkable."

On the 27th July he declares his heart is full of tender and mournful sympathy for his sons: "their load of care from exhausted capital in a business where the loss has not been less than £60,000."

As an instance out of many, of his devotion to his servants on the 29th July, hearing "my worthy and very valuable servant, Jas. Burton, was near his

\* Lydia Majolier, died 1889, æt. eighty-three. She was a sister of Christine Alsop, *née* Majolier. The Majoliers belonged to a spiritual branch of the Camisards, who had independently developed a religion akin to Quakerism before coming into contact with English Friends.



end, I conclude if a steamer for Whitby touch here (Seaton) to-morrow, as it has the two past days, to go there to see him."

In August we find him with his "beloved Joseph and Emma" at Marsk; "with them and in them my affectionate enjoyment is complete," but not entirely so in their "mansion," "because in it and about, the pure simplicity of Jesus, by whom the world is crucified to us and we to the world, is in degree departed from."

On the 3rd August:

To-moro is the day of nomination for members of Parliament. Great is my satisfaction that my dear family is out of that excitement which oft exists at such times.

On the 4th August (the Election Day):

This is a day of bustle in the town; I am thankful I have no feeling or part in it, unless some disappointment in returning an unworthy person, "Farrar," with Lord Henry Vane.

*Fri., Aug. 6.*—Lord Henry Vane, who lodged at my house last night, left this morning, his quiet easy satisfied demeanour with his general intelligence prevented any irksomeness in his company; indeed, on the whole, it was interesting. I trust that in advising to a better legislation accordant with my religious principles, I was on the side of truth against corruption.

*Sat., Aug. 5.*—Went with my friends Samuel and Ann Rhoades to see Raby Castle; its extent, antiquity and highly ornamented magnificence had a large share of their admiration. I had a conference with the Duke of Cleveland, respecting the late election. My desire that he should subscribe to the Bible Society, and desired him to hasten the conclusion of the pending negotiation with Friends for an addition to the burying ground.\*

\* *i.e.*, at Darlington, where the Duke was a landowner.

He notices the progress of the harvest, and delights in the prospect of "the flowing and golden fields," and that wheat which "a month ago was sold at 12s. 6d. per bushel is now about 8s. 6d."

*Sun., Aug. 22.*—This day the remains of my dear cousin John Backhouse were interred, aged about sixty-four years. During his long confinement and exclusion from active life for the past six years no murmur or repining escaped his lips, his disposition, not naturally gentle, became through the refining grace remarkably otherwise, as his sweet pious demeanour and gentleness evidenced. His end was peace. . .

This week he goes with his daughter Rachel and her husband, Richard Fry, to Shotley, and had a most kind reception from Cousin Jonathan Richardson and his Ann. . . . I have seldom been in a more complete habitation than Jonathan Richardson's, or with a more kind bountiful-minded man.

He hears on the 27th August of the death of a Friend he much valued, Abm. Beale,\* of Cork :

The citizens of Cork will bewail his loss . . . he was most exertively useful during the famine calamity . . . and being attacked with famine fever, this was the messenger permitted to close his useful life.

*Sat., Aug. 28.*—Conversing last evening with my beloved John and Sophia on those last very solemn offices which may soon have to be tendered to my dust, I expressed my earnest wish that I might be inter'd as my forefathers have been, all simple, quiet, plain, no particular chosen spot, no walled and white-washed Grave, nor anything to mark where one so unworthy was buried.

\* Abraham Beale died August 22nd, æt fifty-four. "He possessed a refined and cultivated literary taste," and was a man in affluent circumstances and of very amiable manners.

In the main his wishes were respected, but I am glad to say that his burial place is marked by the plain headstone that is now permitted in Friends' graveyards. My father also had erected a headstone on the grave of Joseph Pease, the father of Edward, though the earlier generations of my family lie in unmarked graves in the present Friends' Burial Ground at Darlington, or in the old graveyard hard by, now built over.

*Wed., Sept. 1.*—Went up to Darlington (from Marsk) . . . attended to some home cares, found the town excited in expectation of seeing Sir Robert Peel and presenting an address to him, approving of his free trade policy and political conduct generally. Left home in the evening, and the whole town in a bustle to meet him on his coming, the shops closing at 4 o'clock. I learn that the assembled and highly gratified throng in the Town Hall was upwards of 2,000. How recently the man now cheered and huzzaed was the object of dislike and hate by those who now extol him.

*Thurs., Sept. 2.*—At Guisbro, not much refreshed, there was a peaceful satisfaction in there assembling with worshippers in silence . . . .

Friday, 10th September, finds him at Kendal, where he

received many calls from my relations towards whom there was in my mind much of affection, but in most of those who called I felt there was not that bond of sweet outward peace which flows where unity of spirit accompanies. . . . .

The next day he has the same sort of feeling when visiting the beautiful residence of his "nephew Joseph Clay," at the east end of Windermere. He enjoys, however, seeing their "lovely looking flock of five."

On Sunday he "sat the meeting, bewailing for that scattering which has been among Friends

here, especially among my relations, who have generally resigned their membership, so that this meeting, which fifty years ago had 230 members, has now but 130 . . .” The next day he breakfasts with “Cousin W. D. Crewdson,” and praises his kindness and natural disposition, but groans over “Love without unity”; he dines with his “nephew, W. Whitwell,” at Tolson Hall, and is at a “large party at John Wilson’s,” but “nearly all the company were alienated Friends.”

Here is a very singular entry :—

*Fri., Sept. 17.*—A very busy scene at the horticultural Show. I did not feel free to attend, as some of the nobility were expected, and I anticipated the exhibition of some unwise crouching to aristocracy, entirely at variance with the simplicity of Christ.—All that I anticipated of mutual insincere flattery, so common among the great, and an uproar and various cheering was exhibited—the presence of my dear fellow professors does not entirely accord with my views of the narrow way.

During this month he notices the death of “Emma Barclay” (Emma Lucy Barclay, a niece of Emma Pease’s). On the 29th, “My dear grandchild, Sophia, [afterwards Lady Fry] by a fall from her horse, broke the main bone in the leg.”

*Sat., Oct. 2.*—This is a most awful and trying juncture to everyone engaged in extensive concerns, mercantile, mining, banking, etc. The failure of most extensive firms in London, whose stability was not doubted, have stop’d payment to the amount of many millions, besides the millions lost in the corn trade, so that houses in London that have much wealth will not discount bills, not knowing how they may be called up for lodgments in their hands. I am deeply concerned to see my Sons Jos. and H. so perplexed hereby.

The next day he reverts at length to this subject, and to the "exceeding gloom and anxiousness to all persons" and adds,

Employment on railways has become limited—instalments on shares, which have exceedingly depreciated, have nearly ceased to be paid—the cotton spinners in Lancaster have all exceedingly reduced their works, and many closed altogether—discount is seven to eight per cent., three per cent. Consols 80, that in labour and materials a great reduction I believe is near at hand, and during the winter months will be frightfully felt. . . . Iron concerns the most profitable and prosperous.

The next day :

Money and credit, even by houses of high respectability, is not obtainable, and a large thriving iron concern is expected to stop to-moro. My anxiety for my beloved family is very great, and my apprehensions at times are great, that ere I go down to the grave I may see great and sore troubles.

This month he entertains the deputation (W. Brown), and some friends in his efforts to promote the success of the meeting of the Bible Society : "having ever been desirous to promote the universal circulation of the Holy Scriptures." "Few have a more high value of the Bible and its circulation; without it what is man—with it and the blest interpreter, the holy Spirit, in which it was written, what does become as a son of God."

One morning he puts down that after "reading," he offered "a few remarks to my servants on the words, 'The Kingdom of God is within you.' . . . "I hope I may not have meddled with things too high for me." Another day, "Having now for several weeks employed two or three men in my fields doing things not in all cases necessary, I feel for them in

having to discharge them." On the 29th October, Joseph has to go to London.

In this most anxious time the failure of the Union Bank (Chapman & Co.) of Newcastle, will greatly affect that place, Shields and Sunderland, and the failure of the banks at Liverpool and Glasgow seems spreading a wide calamity over the land.

On the 30th he is depressed by the fear of the credit of his family being injured from these calamities, and the enormous loss in business, and he feels "keenly the words of the Apostle that 'they that will be rich fall into temptation and a snare.' Into this my dear Joseph has fallen, and while without anxiety to be rich, I fear I have not kept quite out of this snare."

On November 3rd :

Some little cheering in London from the Government helping the Bank of England. . . . Joseph, who is yet in the City . . . reports that the faces of bankers and all gather paleness, and none feel their difficulties more than London Banks. In order to maintain dear Joseph's credit, I gave the National and Provincial Bank a guarantee for £10,000 with great reluctance. . . .

But a few days after he has to give "an unlimited guarantee," and in a fit of despondency about Joseph and Henry, he puts down,

I wrote from this place (Newcastle) to dear Joseph in terms that I now regret, and which deeply disquiet me. That he has a great load to carry and is carrying it for my family in all its branches, no distress surely ought to be added by me. . . .

And day by day the "cloud gets darker," till the 19th, when Joseph came home from London

somewhat relieved in mind, but it is a time of shaking us as in our Nests, and proving to us that safe treasure is only in heaven.

In December "the Collieries prove to be in a very prosperous state," and also Joseph brings from Newcastle "a promising account of Forth Street and its pecuniary expectations."

At home he spends some of the last days of the year in such occupations as revising the proof sheets of "dear J. J. G.'s memoranda."

On the 31st December (New Year's Eve):

I had much comfort in seeing my three Sons, two Daughters, and ten Grandchildren surround my table to dine, etc., this day. Their society was sweet and peaceful. Gratitude as large as my heart is capable of fills it for the favour of this affectionate assemblage, and for the refreshment placed on my table . . . . . I entertained the inmates of the Workhouse with tea thereafter.

The following are a few extracts from his record of the past year on this day:

It opened with great anxiety and tender commiseration for the poor in Ireland when pestilence and famine was involving the population in unheard of misery and distress, it being estimated that this awful dispensation had carried off two millions of the inhabitants. As Spring advanced, supplies of foreign grain came in beyond all estimated extent. As Summer advanced prospects of great plenty caused a reduction (in prices for grain) . . . . from 12s. 6d. to 6s. 6d. (per bushel). Potatoes from 6s. to 3s. After as fine a Summer as was ever known, an Autumn very unusually bountiful in the quantity and quality of the finest grain ever known in this County through the kindness and mercy of divine providence succeeded; so that for a while, peace and plenty, with abundance of employment for the labouring



classes, was generally experienced :—But whilst these prospects were yet realising, a want of money and a pressure of difficulties beyond all precedent succeeded. Penury and want of monied resources was most severely and wastingly experienced. The Bank of England, with its treasure reduced from sixteen millions to five or six millions, was not able to meet the national and commercial embarrassment, and charging discount, for some time eight per cent. (at this time, 31st December, it is five per cent.)

The nation has been preserved in internal and external peace, notwithstanding most heavy and extensive failures.

After a review of his family's health and his own physical and spiritual state, he goes on, "In no preceding year have I passed through such a depth of conflict and trial as during the past owing to the extended trading and mining concerns" of his sons during the scarcity of money, "such as to lead me to fear from day to day that they might have to stop payment." He describes how exquisitely he felt though he believed in the soundness and solvency of the family properties.

At this present the prospects of the family are bright and prosperous as regards colliery matters, the monthly income being very large and my own appears as if it might exceed any former year, yet with this I desire to be very humble and thankful not having my heart fixed on earthly possessions, always liable to change, but fixed on my treasure in Heaven . . . a treasure that will never fade away.





SKETCH OF NORTHGATE, DARLINGTON, temp. 1848

From a drawing in the possession of Edward Lloyd Pease.

72	73	74	75	76	77	78	79	80	81	82	83	84	85	86
OWNER.														
72	John Kipling			OCCUPIED AS— dwelling house.					OWNER.				OCCUPIED AS— painting house and warehouse. post office.	
73	Edward Pease													
75	Mrs. Coleman			house and shop. dwelling house.					81	Mrs. Wm. Backhouse			Gl. North of England Railway office. Joseph Pease, Junr.'s offices. dwelling house for clerks.	
76	John H. Mowbray								82	Edward Pease				
77, 78		John B. Thornton							85	Edward Pease			Stockton and Darlington Railway office and shop.	
									86	John Pease				

## CHAPTER XII.

1848.

THE chief interest in these diaries has been the picture of the writer's mind and the working of his soul as far as words can draw it. The ups and downs of his spiritual life surprise and perplex me. One day apparently full of despair and condemnation, another full of hope and confidence. Once in January he lies "awake in the night with a sense of the unsearchable, illimitable, indescribable riches of Christ extended to me beyond all description, His sovereign mercy, His keeping, and His safe direction in Time. His encouraging promises, the gift of faith in His name, and heavenly inheritance in store. . . . Oh, adorable unfathomable goodness." And Sunday after Sunday he is greatly tried with heaviness, or in no way profited. Then in theory he cares little about outward concerns, but in these anxious times he is often in anguish and anxiety about pecuniary and material things. The year is a very trying one, with revolutions abroad, Chartists at home, failures in business, and what he dislikes extremely an inability, through the tight place his sons have got into, to devote the greater part of his income to good works. He is as vigorous and healthy as ever.

*Sat., Jan. 15.*—Left home this morning with my dear Grandson, Jos. W. Pease, and was favoured to reach Bristol. . . . I felt a father's love met by all the affection of

a most affectionate daughter, R. F. Nothing of moment occurred on the journey, but I feel it would have been better if I kept more inward and retired in spirit.

*Tues., Jan. 18.*—My dear Grandson, J. W. P., (now 19) left me for Leyton and Walden, thence home. My prayer is that his affectionate mind and kind disposition may be sanctified by Divine Grace, so that his example to a lovely group of brothers and sisters . . . .

On the 20th he attends a young men's meeting at Edward Thomas's with S. Capper, Jos. Eaton, W. Tanner, Thos. Chalk, etc. Haswell Horne on the "Truth and Excellency of Christianity" is read to them, of which he remarks :—

It did not carry the subject up to the Gospel standard, but like all the doings of the Church of England, leaves the Christian dispensation shorn of its glorious attributes of peace on earth, the freedom of Christ unbought and not to be paid for, freely given blessings.

*Thurs., Feb. 3.*—Received the truly affecting account of the death of Anna [*née* Gurney] the wife of my Cousin Jno. C. Backhouse, on board a ship at Palermo. Very sudden and unexpected was her decease, not saying much more than "This is a strange place to die, but I am comfortable and going to Jesus and my dear Papa." Fairer human prospects could hardly open on any one for a happy settlement in life than hers was.\*

*Thurs., Feb. 10.*—Agreed very reluctantly to sit for my portrait,† at the instance of my dear Son Henry. My heart does not fully approve the application of money for such a purpose, all unworthy as I am to be kept in remembrance.

\* Anna Backhouse, *née* Gurney, died suddenly on the British gunboat *The Bulldog* during the Sicilian Revolution. Her husband, John Church Backhouse, was a nephew of General Sir Richard Church, "the Liberator of Greece." I have given an outline of this remarkable soldier's career in a note in *Rachel Gurney of the Grove*.

† This is the portrait reproduced as the frontispiece to this volume.

From Bristol he travels to Walden. One day he goes to a "considerable party at cousin G. S. Gibson's," and makes the pedantic entry "some innocent and amusing oriental exercise of talent was called into action."

*Sat., Feb. 26.*—Accounts received from Paris of the King of France having abdicated and come to this country, that insurrection had risen so high as to make complete revolution. A republican form of government was the popular cry. That there had been considerable bloodshed and the most affecting results from the strength of the contending parties.

He goes on to Tottenham early in March. On the way there he remarks, "how often in the few past days have I been in danger of my naturally cheerful spirits and been apt to be carried beyond the bounds of a pious Christian cheerfulness," and while there he is vexed at taking such an interest in "the very remarkable revolutionary events on the Continent, which occupy more of my converse and observation than I am entirely satisfied with," when I ought "rather to keep in mind my pilgrimage nearly ended."

*Wed., Mar. 8.*—Some riots in London and Glasgow, with the publication of inflammatory seditious papers in Ireland, are indications of unsettlement from the revolution in France. Vain is that great strengthening of fleets and armies if it is the will of the Omnipotence that this Country should be dealt with as the Most High has dealt with France, and my apprehension is, if revolution take place here, the fall of power would be as rapid here as there.

He goes on to the Quarterly Meeting at Coggeshall (Essex) and

Felt it consistent with my peace to caution Friends to be the quiet unmoved spectators of that shaking there was in most of the Continental Governments, and not to be so excited by the revolution in France as to take part in any

demonstrations or public meetings, but as followers of the Prince of Peace, in his peace to live.

He reaches home on the 18th, after visiting Birmingham and bringing with him, to stay, the youngest\* of "Cousin Mary Lloyd's three daughters." He is very pleased to get home.

Yet there rushes into my mind the remembrance of that precious countenance, that mutually heartfelt glow that once so welcomed me—union of happiness complete . . . . the deep, the lasting impression of what the beloved had not power to articulate, cheers me on my way, *Cherish my memory.*

*Wed., Mar. 22.*—Increasing accounts of the revolutionary proceedings of the population in various kingdoms of Europe. What they may foreshadow for our own is unknown, but my hope and earnest desire is that a largely increased measure of religious liberty may be the effect of all the overturnings and the human mind set morally and civilly free—and Kings and Governors taught a lesson that seeking to increase the happiness of the people they add stability and peace to their Sway.

He sometimes fears that a "dark cloud charged with confusion" will ere long "burst over this long highly favoured land." He declares every M.P. must know in his bosom that the sense of justice and equality is violated, and that this and "unnecessary taxation for the purposes of army and navy" be "recompensed" by the overthrow of these. With this "that so-called Church which is none of his [*i.e.* the Lord's] will be rooted up." He adds "the day will come and sudden it will be."

\* Mary Lloyd, Jun., who married Henry Pease (Edward Pease's son, then M.P. for South Durham) in 1859, and now, 1907, his widow, living at Pierremont, Darlington.



Then he regrets he gave so much time and thought to these things, which are "unsettling every Government in Europe except this highly favoured one," but here it seems "to hang as on a hair."

There are dissatisfactions among the lower class and all we hear of Ireland is calculated to spread dismay and the fear that much blood will be shed.

*Tues., April 4—* . . . I heard the newspaper report of my poor sadly erring nephew, Henry Whitwell, having been shot accidentally at Madrid, 'tis affecting to the close of life after successive years of violation of every duty.

Elsewhere this year he speaks of Henry Whitwell as "the youngest and most favourite son," "a most graceful person with a fine attractive countenance . . . his mental talents calculated to please might be said to be the counterpart to his personal endowments"—and of his wife as "a very lovely partner."\*

*Fri., April 7.*—Cold, with a covering of snow. At one time and another for the last four years, my attention has turned on publishing the *Life of D. Sands* I received from his daughter, Cath. Ring. The work is now complete through the attention of Edward Harris, of Newington, copying the whole MS., and George Richardson, of Newcastle, attending to the printing of 2,500 copies, all sold and very favorably received by Friends.

David Sands was an American and a great friend of Edward Pease's parents (Joseph and Mary Pease), to whom, in old eighteenth century letters I have of his, he refers as the persons and friends particularly near his heart, and with whom he loves to stay more than with any others.

\* Mrs. Henry Whitwell married the late Sir David Dale, Bart., then Mr. D. Dale, as his first wife.

*Sat., April 8.*—The kingdom is at present in great alarm from the anticipated meeting of 500,000 Chartists on Kennington Common, innumerable troops and companies of Marines are drawn up to London with a very large number of cannon, each furnished with 150 charges of ammunition. In London, Manchester, etc., etc., tens of thousands of special constables are armed with a short staff. All continental kingdoms have effected some amelioration of the laws through a spirit of turbulent rebellion—a spirit that has much sway in this land.

He finds the weather unusually cold on the 10th April. "The ice one-third of an inch thick," but "sowing is going on." The entries this spring are full of his distress and terror of his sons coming to grief in the general bad state of trade, want of credit, and their heavy losses in collieries and business.

*Wed., April 19.*—A general satisfied and grateful feeling may be said to exist in the minds of the people, who rejoice that the immense multitude of Chartists recently assembled near London, were so peaceably dispersed by the prudent care of Government. Hitherto our favor'd little Isle is preserved in quiet, while all European nations are in great unsettlement, with the apparent prospect of internal warfare and bloodshed before order and government are established.

On one day his "resolutions are weak, not well kept to—some reading of interesting books," on another he finds "the gooseberries just set (24th April) and promise a full crop," and "plum blossom very abundant."

Things outwardly in trade, etc., not prosperous; how good this for that mind which knows that to be fixed on mutable things is greatly unwise.

*Wed., April 26.*—Something of a longing to be done with time fraught as it is with so much that makes life lovely,

and which I may so often enjoy, but having one of the best and sweetest companions with which man was ever blessed, now with the God and Saviour whom she loved and served, to enter into similar bliss . . . . .

*Thurs., April 27.*—It was very pleasant to me to receive a call from Jas. Vickers, who brought £35 10s., the amount a few Friends advanced to his father near thirty years ago.

*Fri., April 28.*—Vicissitudes . . . . . are more or less marked in every mundane pursuit and possession. Led into this train of thinking and solid meditation from seeing my beloved Sons rather tried by an award made between the S. & D. Railway and the owners of the Black Boy (colliery), who obtain everything they contended for, contrary to all equity as is believed: trying but very valuable such disappointments are to that mind, etc. . . . No swallows yet.

Quakers have often been described as mystics, and there is some reason for it. Occasionally I find entries in Edward Pease's diaries that support this view, and he was described, perhaps not accurately, after his death as "the most consistent Friend in the Society." Here is one on May 1st, "There was unexpectedly given me such a sense of that bliss into which the spirits of those most near and dear had entered, and with them the spirits of many more beloved friends who in mental vision passed before me with something of a glow of faith that with this rejoicing number my spirit was to mingle," and yet four days after

While all looks cheering and bright in the outward creation, all is chill, dreary, and icy within, no gleam of heavenly love warms my poor soul.

*Fri., May. 5.*—Associations are now forming in this and other places with what appears to be laudable objects—to equalise taxation, to lessen all wasting expenditure, to prevent

the increase of the Army. . . . Laudable as may be the intentions and efforts of these Associations, yet I have fears of my dear friends taking any active share in these matters, any degree of union with those who are not alive to, etc.

He delights in the uncommonly warm spring and seeing "this beautiful earth clothed with the softest verdure and blossom of the richest hue—more abundant on the plum, the pear, and the cherry than I remember to have seen it." On the 10th May he writes :

With what kindness and how gently my heavenly Father has led me down this long slope of life. No poor health the last thirteen years, yet the gradual monitions are mercifully given—a feeling of diminished powers of exertion is in almost every movement. Walking, once my enjoyment, very soon becomes a toil. The breathing is quickened to some degree of inconvenience. . . . My gait has ceased to be active, the short steps and slow that belong to old age are now mine.

*Sat., May. 13.*—Very warm day. The country and gardens clothed with uncommon beauty. Lilacs, etc., in full flower, and all trees except the ash and acacia in beautiful Green.

*Tues., May. 16.*—In reading the life of worthy T. F. Buxton I am struck with his pious persevering character and the magnitude of his mental endowments applied to lessen the weight of woe in the inhuman slave trade. I see in this instance how he who giveth to every one as He will, has given talents and capacity far beyond my low but most thankfully and unenvyingly possessed ones, and that however clearer my Gospel views as more in accord with the letter and spirit of the Gospel than his, yet He who said He had sheep not of that fold, was the true Shepherd of this good and useful man.

He tries to settle many affairs before starting for London, among others the sale "of my west side of Northgate tenements" to "my nephew J. B. Pease."

He also, owing to the depreciation of his property, attempts to remodel his will so as to secure that "each of my beloved daughters should possess a clear £1,000 per annum, and this I yet hope my property will bear out, and leave my sons rather more advantageously situated." The 21st being Sunday, finds him at meeting "at Hogstye End, otherwise Woburn Sands," where they had not heard a minister (John was with him) for upwards of eighteen months." The same day he goes on to Leighton Buzzard.

On the 31st May he enters his 82nd year.

He is particularly happy visiting his "Cousins R. and R. Forster,"\* whose quiet dwelling and all their proceedings, their piety, simplicity and hospitality adorn their profession and honour their Creator,"—all of which is much to his mind, after wasting a day "in the West End of London, the Park and the tawdry House of Lords." After the Yearly Meeting he goes to Earlham for a few days and gets home the 13th June—still very much distressed by his sons' financial difficulties. On Tuesday, 20th June, "Edmund Backhouse and Wm. Fothergill presented their intentions of marriage."

*Tues., July 4.*—Left home for Ackworth General Meeting, Son Joseph, daughter Emma, and their four daughters. I was kindly received by Cousin† Thos. Pumphrey and lodged in the Institution. . . . Over abounding attention and expressions of regard of which I am utterly unworthy greet my ear, driving me to a humbling sense of my own imperfections; may be useful and befriend right contemplation.

\* Robert Forster, born 1772, died 1873; he married Rachel, daughter of John and Sarah Wilson, of Kendal; she died a few months after her husband. Four of the Tottenham Forsters died in 1873—Mary, æt. eighty-seven, Rachel æt. ninety, Robert æt. eighty-one, Anne æt. seventy-six. Josiah, a brother of Robert's, died in 1870, æt. eighty-eight: all of these old Friends I remember.

† "Cousin" because "related" to Edward Pease's mother by his marriage with Emma Richardson.



The following days are spent at Ackworth, and on the 7th April he writes "Went up to the Flounders Institute, much pleased with the building and accommodation, 'tis expected to receive pupils next month. I ever shall retain an especial interest about this establishment, which had its unexpected foundation from an apparently unexpected result, *viz.*, my call of condolence to B. Flounders on the death of his daughter."

*Mon., July 17.*—Busy with my hay, completed and well got, and intervals spent over newspapers, to which there is a peculiar temptation to read from the unsettled state of Continental Europe.

*Tues., July 18.*—Yesterday, accompanied by Cousin W. Backhouse, with Joseph Sams, who acknowledged that while in Egypt he had bought and kept a female slave: In vain did we endeavour to set before him the atrocity of such conduct, which he strenuously defended. . . .

*Tues., July 25.*—Had an excursion to Staithes and Kettleness and were sixteen in company. The day was fine and the innocent enjoyment of the juveniles I hope allowable, but desiring as I do to bear about a remembrance of the dying of Jesus for me . . . I fear the solidity of my conduct did not evince it as it ever should do. Oh, may my watchfulness encrease:

*Wed., Aug. 2.*—Considerable preparations for a Flower Show in which some of my dear descendants take much interest and pleasure, *not so my heart*. The simplicity of Quakerism, that which the spirit of the blessed Jesus would lead his cross-bearing followers into is not in it; either in the display or as to the whole matter except in useful cottage cultivation, all the rest tending to the increase of luxury and tending to gratify the lust of the eye. To many of my beloved family and friends a day will come in which I apprehend they will see these occupations have not smoothed the way to heaven. My charity is to all.



GEORGE STEPHENSON.





*Wed., Aug. 16.*—Left home in company with John Dixon to attend the interment of George Stephenson at Chesterfield, and arrived there in the evening. When I reflect on my first acquaintance with him and the resulting consequences my mind seems almost lost in doubt as to the beneficial results—that humanity has been benefited in the diminished use of horses and by the lessened cruelty to them, that much ease, safety, speed, and lessened expense in travelling is obtained, but as to the results and effects of all that Railways have led my dear family into, being in any sense beneficial is uncertain.

*Thurs., Aug. 17.*—Went in the forenoon to Tapton House, late G. Stephenson's residence, and received from Robert a welcome reception; had a serious friendly conference with him, under a feeling expressed to him of my belief that it was a kindness to him his father was taken, his habits were approaching to inebriety; his end was one that one seemed painfully to feel no ground, almost, for hope. I fear he died an unbeliever—the attendance of his funeral appeared to me to be a right step due to my association with him and his son. I do not feel condemned in doing so, yet gloomy and unconsolatory was the day. In the church I sat a spectacle with my hat on, and not comforted by the funeral service.

By reading between the lines in the published life of Stephenson, one may find a little corroboration, chiefly of a negative character, as regards this mention of his irreligion and approach to intemperance towards the end of his day. To us, such references may seem to get near the judging of others, and better left alone, yet the record is an illustration of the attitude of a correct Friend with the warmest of hearts. George Stephenson bore some of the fruits of the Spirit at least, in his simplicity, honesty, patience, industry, generosity and love of his fellow-men, and who shall say that he did not work that righteousness that is accepted of God.

*Sat., Aug. 26.*—Looking round my pecuniary possessions I see everything except the Forth Street concern sinking

and wearing an air of deep gloom, shrouding the mind with a multitude of fears, so that contemplating a reduction of property only creates anxiety that there may be enough to fulfil all claims on me and my family, honourably as to the truth. . . .

*Tues., Aug. 29*— . . . Silvanus Fox came in the afternoon. . . . In the exercise of his gift there is a frequent brightness, and it appears to have a right evidence, yet its power did not perhaps from the redundancy of words deepen or much edify my spirit.

*Thurs., Sept. 7*.—At Winyard, went with dear Joseph and his three daughters. Our object was to induce the Marquis to enter into some regulations to avert the ruinous consequences of the coal trade. I felt it was late in my life to intermeddle in such matters, the general state of the Suffering mining interest and the interest of my family demanded the effort. Our reception was good, but the effort not crown'd with success I fear.

Here is a curiously expressed criticism of a woman Friend's preaching :—

S. H. stood very long—a more condensed delivery of the exercise of her mind would conduce to the weight of that influence which it is desirable her gift should yield.

*Mon., Oct. 9*.—Attended my Cousin Edmund's bride's visit agreeably, about thirty present. There is in this union much to love and admire. My heart longs for their submission to the humbling power of truth. While I fear there is not in my living and in that in which I indulge, that true simplicity which comports with the pure example of Jesus, I see and lament that my dear young friends, as on this occasion, depart wider and wider from simplicity; the variety of indulgent viands and the display after tea was beyond what truth would permit me to suffer on such an occasion.

*Fri., Oct. 27*.—Cousins Thos. Richardson and Thos. Pease, of Leeds, with me. His (*i.e.* T. Pease's) piety and humility

exemplary ; his perceptions of Gospel truth are not such as to set him free from some faith in some elementary observance, and his association with what are termed evangelical characters is not unlikely to carry him into their land of bondage and obscurity of the inshining of the Son of Righteousness. Oh, my soul, endeavor to abide in the light without judging.

Early in November we find him staying at Malton, and very much touched by the welcome given him by his hostesses, Ann and Esther Priestman, but alas, he has to take himself to task here for the "affecting heaviness" which "assailed" him in meeting. On the 3rd, as ever, he remembers the anniversary of the most happy and the most blessed of unions, "now fifty-four years ago" : "to her I owe, with the blessing attendant on her sweet life . . . all the happiness I possess." "Her constant anxiety was alike directed to lessen my business pursuits, and to turn my attention to the first great duty of life, to serve my Creator." On the 8th he notes that "J. W. P." has gone to London, and adds as regards his "precious grandson" that his "stability is a great comfort" to him. He notes the prevalence of cholera. On the 13th he is engaged in "winding up a long and very troublesome Trust of twenty to thirty years' standing," and says that out of twenty executorships only three remain, viz., H. Richardson's, H. Masterman's and J. Stephenson's, and he thanks God he has been enabled to honourably and faithfully discharge his duties. On the 1st of December he visits four poor widows in the Almshouses (founded by his mother, Mary Pease), and finds them comfortable, and adds :—

A little help handed : may I be more alive to the wants of the poor, perhaps not constantly enough the objects of settled or casual relief.

He spends an evening to meet Elizabeth P. Gurney, and remarks that the company was a striking "tablet of sorrow and change":

All widowers and widows, *viz.*, John C. Backhouse, myself, H. C. Backhouse, Katherine Backhouse, E. Barclay (Mrs. R. Barclay), Eliza P. Gurney and her sister Juliet Clark.

*Mon., Dec. 25.*—Christmas Day not in any way kept by me—quietly within doors writing letters—quiet mind, I might say almost unhappily so, not having anxiety enough about my Lord. . .

*Wed., Dec. 27.*— . . . The accounts of worthy Henry Birkbeck are of a most discouraging character. Great is the doubt of his now being alive; a blow on the skull by the fall of his horse appears to make an irreparable injury, though surgical skill has recently been exercised.

*Thurs., Dec. 28.*— . . . Pecuniarily I have cause to admire how an effort to serve a worthy youth, Robert, the son of George Stephenson, by a loan of £500, at first without expectation of much remuneration, has turned to my great advantage. During the course of the year I have received £7,000 from the concern at Forth Street.

On the 29th December he notes that Joseph and his daughter Jane have gone to "the interment of his (Joseph's) brother H. Birkbeck's remains.

May the mourners receive consolation and instruction from the death of this upright character; there is to all a teaching lesson in such solemn events, but yet more strikingly so to the rich. . . The man of extended and prosperous concerns may be taken away in the midst of them. What avails prosperity if it has not been held in godly fear.

At the end of this year's journal is a long account of the Whitwell family, which I may use if I deal with his wife's family in another volume.

## CHAPTER XIII.

1849.

THIS year, Edward Pease is, if anything, more active than ever, especially in his attention to what he conceives his duty to his "little Church." He visits all the meetings in Essex, goes to Bristol and London and Manchester, and calls on some hundreds of Friends' families. His journal becomes more and more a religious record, and the writing, still clear and fine, at last betrays at times the signs of age. He has rheumatism in his knees, so that his walking is curtailed; otherwise he is hale and hearty, and a wonder to himself and friends. He begins the diary with a desire that this eighty-second year of his life may be more spent in being useful to his fellow-men, "more faithfully filling up my duty to my God, and then it will be to all." On the 11th January he goes to Bristol. There is not much that is worth transcribing of the entries made whilst with his daughter and son-in-law; the following, however, is rather a good example of Quaker caution in description.

Varied are the characters we meet with, and in some cases where mental limited powers are met with, it is striking how the few talents may work in the right direction. A Friend here of the description I have hinted at has distributed to nearly all the clergy in England a copy of Dymond's Essay on Peace, and last year 3,500 copies of the Yearly Meeting Epistle of

1848. He has now in the press 1,000 of dear John's "Questions for the Times," published in 1842, and 400 copies, etc., etc.

He calls on many Friends, thinking it "desirable friendship should be kept alive by countenance sharpening countenance." He frets over the distress in Ireland. Here is a sample of his calls :—

*Tues., Feb. 6*—Made some calls in which I endeavoured to be as a tender pastor to a tried female elder and her son and daughter, two tender spirited young people, endeavouring to press on them in their trials from a wayward parent to possess their minds in quietness and in confidence that as they abode near the spirit of Christ he would be to them a Good Shepherd.

On the 15th February, at the close of his visit to Bristol, he says he has made "calls exceeding thirty in this city."

He proceeds to Tottenham to attend the funeral of his Cousin R. Stacey on the 16th, of whom he says, "She was of most affectionate, pious dispositions; her agonizing sufferings" for years were "endured with resigned patience and peace, and her hope was full of immortality."

*Wed., Feb. 21*.— . . . It is with some fear that I venture to record a remarkable visitation of heavenly love during the night season, in which my heart in a language I am unable fully to describe did magnify and praise Him Who sitteth on the throne . . . and I felt as it were the joy of leaving this earth to enter into that bliss, that induced me to long to depart. Oh that the God of my life at the last hour may renew this blessed sense of his Love.

His son John's having felt "his long imprisoned spirit free to visit the meetings in Essex," he decides to go with him. An arduous undertaking is this. They start with Chelmsford, "a large meeting of 200



Friends," on the 25th February, where it was "a trying and laborious day," and "as regards hunting and shooting, it appeared that many cases of both existed." Then to Maldon, Witham, and again to Chelmsford and Maldon, to the latter for a public meeting, which was large, and where John

was enabled to preach the Gospel in much authority, and briefly but clearly to trace to their spiritual origin the various testimonies of Friends. A clergyman of the Establishment said he was not only satisfied but edified. . . .

Then to Layer Britten, a small meeting, "seven or eight men, as many females," The 3rd of March they are at "R. and D. Alexander's," at Ipswich; "his wife Ann, a very intelligent, interesting woman, much of an invalid, not having been at meeting for about twenty years."

Came to attend the interment of an aged and valued disciple, a friend dear to me, Dykes Alexander. Saw the remains with some solemn thoughts about my latter end.

Then to Kelvedon and Coggeshall, Earls Colne. "Spent an evening of deep interest with Wm. Mathews." At Colchester he is depressed, and begins to fear lest "our Society" should "wear out, as I fear it will with the next generation." Then to Halstead, where John seems to have pointed out the middle road or a "clear pathway between the works of benevolence, and that regulated quietude in which the Spirit of truth is the teacher and leader." Then to Stebbing and Felstead meeting, Walden, Coggeshall (Quarterly Meeting), Dunmow (small, six men and six women), Bardfield. Here he was "entertained by my long known and valued friend, Joseph Smith, in his eighty-sixth year, a pious good man, valuable in his neighbourhood, abounding in dispositions to do good,"



but in delivering his sentiments, "abounds" also "in a confusion of words and ideas."

On the 19th March the labour in Essex is concluded. While away from home, he hears that his cousin, H. C. Backhouse, had a concern to go to Van Dieman's Land and South Australia, with which, however, the Monthly Meeting very properly "in the wisdom of truth" "could not unite," and she gives evidence of "the good fruit of the Spirit" in "sweetness of feeling" and "acquiescence."

We next find him in London :—

*Wed., March 28.*—After many thoughts and feelings how far it was right for me to spend two or three hours at the British Museum, I concluded to go. The wonderful display . . . awakened a reverential feeling of the greatness and goodness of God. . . .

He is particularly pleased with the antiquities of Egypt and the "proofs of what befell the Israelites." At last, on the 30th, he gets home again.

*Fri., April 6.*—Called Good Friday. Shops more closed than usual by Friends and others, the law having fixed this day and Christmas Day shall be considered holy days, without any reference to their popish foundation as saint days. When will the day come when exterior observances, ordinances and administrations shall cease and give way to the sublime reality that what belongs to God and what He requires of man is the homage of a humble contrite heart, and that His invisible availing worship is in spirit and in truth.

*Mon., April 9.*—Easter Monday, so called. A very large cattle fair. . . .

*Mon., April 16.*—Went to see the levelling and completion of the new burying ground and fix about planting trees. Contemplated the resting place of my entirely beloved

with some satisfaction as I saw that the removal of the wall would admit of my last resting place being close by her side. . . .

He visits Sunderland, Shields and Newcastle Friends and meetings. About this time he is very much worried and pained by a publication by Dr. Ash, "Reasons for objecting to the republication and circulation of Barclay's Apology," which promotes scrutinising and speculation much more than devotion. Later :—

I continue troubled with Dr. Ash's remarks respecting "Barclay's Apology." Some of them are founded on truth and right views, but a tendency to lessen the comforting strength of the expressions of our Lord is apparent and as I believe it is safer to believe, what if I say, in their overfulness, than not admit His words in the utmost fulness, so I lament the weakening tendency of the book.

He goes to the Yearly Meeting. Isaac Sharp

has a concern to address the Queen. Hopes of access to the royal ear were entertained by application to Prince Albert. May the way open for gospel truth in the pure love of it being proclaimed to our valuable Queen.

W. Forster has a desire

to have an opportunity with the comedians at the different theatres, and this evening he was about to enter on this trying service to him and the dear friend accompanying him, Peter Bedford.

He goes home *via* Bristol, and reaches Darlington, Saturday, 16th June, and this day notes,

Strife, commotion and bloodshed have their highway very remarkably in those countries where the Roman Catholic Religion has its sway; it seems as if ancient Rome would be

bombarded into ruins by the French. Italy, Austria, Spain and Ireland are in suffering or war.

*Fri., June 22.*—Very anxious and thoughtful about tomorrow as a day to be kept as my Grandson, J. Whitwell Pease's birthday, everything that has in it a celebration inconsistent with Christian gravity and simplicity stands in my mind as condemned, and as unbecoming our profession of the truth, and is a trespass against it. May all my endeavours be to have the day spent becomingly. . .

*Sat., June 23.*—Early aroused by the loud firing of Guns and the din of music intended as the celebration of my Grandson's birthday. Grieved and almost sick at heart with many doings at utter variance with the advice to be "examples of moderation in all things." Should it be in the permission of divine wisdom that some disappointment or some circumstance of family trial or distress should soon follow all this bustle and celebration, how little of comfort could the spirit fall back upon. . . *Evening*—the day passed with more comfort and quiet than I dared to hope. Innocently amusing to the young.

*Mon., June 25.*—I leave home with some anxious desire that the assemblage of near 2,000 men at Adelaide's coal pit in order to have a cold meal and dinner in consequence of my grandson coming of age, may be conducted in much good order and peace. . .

*Tues., June 26.*—I was glad to learn that the dinner given at Adelaide colliery to about 1,700 colliers was peaceably conducted. . .

*Wed., June 27.*— . . . To-day I have some cause to lament. . . . I feel something of an inward scattering from reading some voyages and travels, in themselves not wrong, but not so befitting as the accounts of those voyagers and travellers who recite their way to the everlasting inheritance.

*Thurs., June 28.*—Dear J. W. P's birthday celebrations thus end ; about 150 of the family servants have been regaled much to their enjoyment with tea at Southend, and about 300 of the girls and young women from the mills at the Central Hall with tea. The whole is more of mourning than joy to my spirit. I can rejoice in the happiness and enjoyment and comfort of my townspeople, but the celebration so large and so public of anything pertaining to my family pains me, being beyond the simplicity of Gospel limits according to my feelings.

*Thurs., July 5.*—Permitted some sweet feeling of approach to the mercy seat and there asked for an increase of dedication and spiritual strength, that stripped of all my wayward straying and wicked disposition of pride, confidence, self-esteem, self importance, I might be entirely as a little child in all things. . . .

*Fri., July 6.*— . . . At home in this favored land we have tranquility and advances in political care for health, schools, etc., are advancing ; the Church of England, so called, is increasing the firmness of its insatiable greedy grasp in order some day, for the day must come, when it shall have a complete headlong fatal fall. May the sure foundation succeed its fall, Christ Jesus the Lord.

He desires that the pain of his rheumatism " may continue as something of a warning, like the creaking of the timbers in an old far worn ship." He notes the many improvements in his " dear native place " " with pleasure," " the laying of water pipes between Bondgate and Cockerton to bring water from the Tees," etc. Also that they are " destroying the appearance " of the town bridge by reducing the height of the central arch, but it is, he adds, a " real accommodation."

On the 18th July he walks  
into our recently purchased new burying ground,  
and marked the spot by her side where I planted three box

trees, as the spot where I wish this poor frame to rest, and then may my spirit be with hers.

Among Joseph's many cares he adds there is the "application for their daughter R. (aged eighteen) in marriage." His reading includes the "life and letters of Wm. Ellis, a valiant in his day," and he finds it more satisfying than "the reading of desultory books and newspapers."

On the 25th July :

Called on my sinking cousin, Thomas Pease ; felt how needful it was to endeavor while in health so to live that with a prepared and resigned mind the spirit . . might not have that to do when bedimmed by disease or pain, which in health ought to have been perfected.

He records his death on the 18th September.

He is interested in his grandson, Jos. W. Pease's, and Henry Barclay's tour in "poor Ireland," makes many references to the prevalence of cholera, especially at Middlesbrough, where a Friend who is at meeting in the morning, dies of the epidemic the same night.

*Sat., Aug. 4.*—Paid £5 15s. for a map of the premises belonging to the Society of Friends, and a plan distinguishing every Grave opened during the last fifty years with the names of nearly everybody therein interred and that spot next to the restingashes of her, who, when living, was the nearest to all earthly perfection, where my remains are to be deposited distinctly marked. . . .

On the 14th August he parts "affectionately and tenderly with my beloved, very amiable, talented grandson, Edward,\* going to Grove House School.

\* This grandson, born 1834, died 1880, after leaving school, went into the spinning and weaving mills, the oldest branch of the family businesses. He married Miss Sarah Sturge, who died in 1877. His health led him to abandon his business pursuits, and his share of responsibility fell, as usual, on to the shoulders of his eldest brother to whom he was deeply attached.

May the Lord preserve him, keep him, and preserve him, and dedicate him to those purposes on earth in which he shall glorify his Lord.

This grandson, Edward Pease, in spite of ill health, devoted much time and labour to philanthropic work, was a strong advocate of total abstinence, and a deeply religious man. He was liberal and broad in his views, charitable in his judgments, and had the kindest of hearts. He travelled and resided a great deal on the Continent with his wife and only daughter, and wherever he went, sought every opportunity of practical service. He bought an estate at Bewdley, in Worcestershire, in which he took a great interest, and gave much time and money to horse breeding and mule breeding, importing the best French and Spanish donkey sires and using Thoroughbred, Arab, Hackney and Cleveland sires and mares in his desire to prove to British agriculturists the great possibilities and economic value of mules of different types. He built a house at Braemar, "Kindrochit," and spent a part of each year in fishing and walking in the Highlands. Among the objects provided for under his will was a free library at Darlington. He left an orphan daughter, Mary Beatrice Pease, now Countess of Portsmouth.

In September we find him at Liverpool and Manchester with his daughter-in-law, Sophia Pease, who has a "concern" to visit Friends' families. This "arduous service" is really remarkable; day after day is spent in the discharge of this duty. Ten or twelve visits a day for some sixteen or seventeen days besides attending meetings, of one of which he says :

My feelings much spoiled by J. Jones saying it was time to separate when we had been about one hour twenty minutes assembled, and when I think religious exercise was rising.

In October he takes more notice of temporal things, such as "the restlessness among various classes, colliers, etc., for advance of wages, now high, and bread uncommon cheap," that the Forth Street concern is doing nothing, after great prosperity, and so on.

*Fri., Oct. 12.*— . . . My cousin, Thomas Pease, of Leeds, was with me for the night—greatly cheered in his prospect of being married to Martha Lucy Aggs—I think there is a prospect of happiness for them.

The next day :—

Too much of my precious time ill spent over newspapers ; how weak I am in being attracted to read them.

I don't know of any other occasion than the following which is mentioned of his saying anything in a meeting for worship :—

Express a few words at the close of the meeting under, I trusted, a right reverential feeling, but in desiring that He Who promised to be as dew to Israel, I said Nations and feel sorry and condemned.

*Wed., Oct. 24.*—The various turns and dispensations in the lot of man have strikingly been before me—the parents of my late dear brother-in-law, John Hustler, were in point of honourable standing in the world, and in the estimation of their fellow professors equal to any family almost. After John Hustler married my sister, his property rapidly increased, their union was short and happy. Afterwards he married Mary Mildred, they also lived happily, very open, kind, hospitable and generous, he might then possess £100,000. They had one son, thoughtless, the property melted away. My brother died insolvent, his son also, and my dear Sister-in-law [step] is entirely destitute !

In another self-condemning entry about "reading very unprofitably," he says :—





I seem to abhor myself for that fluctuation from right into wrong and that knowingly so the enemy gets hold of my mind and robs it of some of that strength, etc.

He contrasts with his record on the 24th October one he makes on the 26th of the great success of his nephew, G. C., at Smelt House, from the "produce of coal on his father's estate," the father's

walking power completely gone and equally so every mental power, so that existence may be said to resemble vegetable rather than animal life.

On the 27th October he mentions that Joseph and Emma have gone to see

Margaret Leatham, probably the foundation of a connection between her son and their daughter which were it not for . . . . . has quite the appearance of a suitable union.

*Wed., Oct. 31.*—I almost fear to note that on waking from sleep a sweet sense of praise and extolling the name of my Saviour and His wondrous mercy, it appeared that the book of heaven was spread flat open before me, and I was surprised to see the leaves clean and white, and it seemed that forcible impression was made on my understanding that there was no record against me, and that my sins were forgiven. I was astonished at such marvellous mercy. Great as the comfort is from what I believe to be unutterable condescension, yet everything says be not highminded but fear.

*Sat., Nov. 3.*—The fifty-third anniversary of my union, as sweet as ever the Highest granted to His children. This blessed gift has largely if not altogether conduced to make me love righteousness and seek to stand approved in the divine sight. I am now at Kendal, but every and all who were with me on the above occasion are gone. . . .

*Tues., Nov. 13.*— . . . I see a great depreciation of my property in the S. and D. Railway, not less than thirty to



forty thousand, and in my annual income from that source two thousand per annum and probably from Newcastle three thousand per annum. May these reverses not restrain my bounty to His creature man.

*Thurs., Nov. 15.*—Appointed as a day of thanksgiving by the Queen on account of the abatement of the wasting Cholera which is said to have diminished the population 60,000 in this Kingdom. In the town of Hull the mortality is said to be 4,000. Surely thanksgiving is due to the Most High for His favour to this place where the pestilence can scarcely be said to have entered.

At meeting on the 19th November; he goes to Cotherstone to a public meeting. T. Arnett and R. Jeffrey go with him, and they preach in the Wesleyan Chapel.

T. A.'s was a large and diffuse declaration of gospel truths for 1½ hours; the meeting was very quiet. R. Jeffrey in a few clear (words) impressive short sermon.

*Wed., Dec. 12.*—Left Cleveland Lodge and my worthy cousin [T. R. Richardson] in a very weak state mentally, unable to hold any converse beyond monosyllables; memory and all the powers of the mind very much gone. . . .

*Sat., Dec. 15.*—Being now 82½ years old I feel through unmerited mercy it is my great privilege to say that I have not found that a life extended beyond three score and ten is labour and sorrow, for if it had not pleased to take from me she that was dearer to me than my own existence such is the kindness of my God, mine has as a whole been a life of happiness, yet chastened by Him Who is worthy of all my adoration and with some useful sorrows.

He ends the year with a prayer that he may be granted some return of that delighting prospect in which rejoicing as a bridegroom going to meet his bride, I seemed to bid an indescribably joyous farewell to all that was dear to me on earth because the sweetness of heaven seemed to open on my view.

## CHAPTER XIV.

1850.

anticipates that the year has come "when  
decree will be issued TIME TO THEE SHALL  
NO LONGER." He begins the year at Newcastle  
Quarterly Meeting, where

a proposition from York Quarterly Meeting to add Guisborough  
(in Yorkshire) Monthly Meeting to this (Durham and Newcastle  
Quarterly Meeting) was calmly reviewed and left for considera-  
tion for our next.

On the 4th January "nineteen of my happy good-  
looking healthy descendants around my table to  
spend the day with me," and a few days after he puts  
his house in order and pays all his accounts, so as  
"to leave nothing unsettled" during a two months'  
absence.

*Mon., Jan. 7.*—As regards worldly things the gale seemed  
blowing pleasantly and gently so that all appeared to have a  
more than usually placid surface—when suddenly there appears  
a malicious attack on the safety, soundness and solvency of the  
S. and D. Railway. . . . This causes my Sons some solici-  
tude. My hope is the position and the integrity of the Directors  
will rise above the malevolence of the attack.

On the 24th January he arrives at the Grove,  
Norwich, now the residence of Joseph John Gurney's  
widow.

Almost every room brings with it the recollections of the who, the what, the joy and sorrow I have known in them.

*Wed., Jan. 30*—Having heard of Albert Leatham's application for my beloved grand-daughter, Rachel, and the prospect of his gaining her affections, I have wrote a thoughtful letter to her ; her age, not yet nineteen, makes the care more serious in my view. . . .

*Wed., Feb. 13*—Pure charity does away with all jealousy, distrust, coldness and distance. Assimilation and Love, so far as principle admits, are some of its component parts. This charity I feared was incomplete (in me), when I remembered Sarah Emlen's statement (a Friend who visited this country) respecting J. J. Gurney. In her last illness I think that she did twice dream that she saw this valuable and dear friend in the Realms of Glory and heard him sing the song of the redeemed.

This is written at Walden and then he goes on to Bristol, and then to London to attend a Meeting for Sufferings about Tithes, and remarks

the very varied bearings of the subject are but little understood so I go as a learner and listener.

*Mon., Feb. 25*.—Bristol. Exceedingly great and shameful turbulence appears to be in some of the Wesleyan Chapels here ; a refusal to let the President speak so great is the continued uproar. Very reproachable to any Christian community. . . . My heart says visit and spare Thy people, Oh Lord.

He is very low about his spiritual condition ; such expressions about meeting as " passing through the valley of Baca without finding a well," " drought equal to that spoken of by the prophet Habbakuk when there was no fruit in the vine," " a day of desertion and death," are frequent in February and March.

*Wed., Mar. 13*.—Called on five poor female Friends in the Friends' refuge here [Bristol] each clean, comfortable, thankful,

a pleasing, interesting visit. . . . There is a quietude of spirit I think more felt and better understood by the Society of Friends than by other professors generally, and were it more fully carried, would lead to that worship in spirit and in truth that is acceptable to God.

On the 16th March he thinks he is saying "Farewell" for ever to his daughter and son-in-law's home; he alludes to the happiness he has had in this "peaceful abode" with reverent thankfulness. He sees his

dear children endeavouring to walk in the truth and in my precious daughter, I see her feet more and more turning into the path of the flock of the companions. My residence as to affection, social and religious love, has been very sweet, yet my soul has been rather sunk within me.

He travels from Bristol to Darlington [8 a.m. to 9.30 p.m.], and puts down the fare for himself and his servant Charles, £5 4s. On the 20th March, "My Cousin Thos. Pease's wedding day at Winchmore Hill," and is pleased that his grandchildren, Joseph W. Pease and Elizabeth P. Gibson are there.

*Thurs., Mar. 21.*—Went with W. Matthews to Staindrop meeting where he had good service, dining at Ralph Dixon's.\*

\* There is little doubt that this Ralph Dixon of Staindrop is one of the Dixons of that place and Raby, and therefore related to the ancestors of the very numerous Quaker family of this name, from which sprung the Engineer Dixons, and Sir Raylton's and his brother, Mr. Waynman Dixon's families. The Ralph Dixon alluded to by Edward Pease had an extraordinary career: not a highly moral character in his native village, he enlisted at a period in his life when the "war with France was very hot," as he says himself. He volunteered into the 31st regiment of foot for active service. At the battle of Talavera he was shot through the shoulder, another bullet through his hand, his cap shot off, and another bullet through his haversack. He was, after an extraordinary recovery from a mortified shoulder in Lisbon Hospital, invalided home and discharged as an out-pensioner of Chelsea Hospital, and returned with his wife and son to his native village to suffer from repeated hemorrhage from his lungs. He joined the Methodists, but disliked the ostentatious display of religious experiences in class meetings, and he turned to the Society of Friends, and said, "This people shall be my people, and their God my God." He could



It was interesting to be with W. M. and R. D., two Friends who from being soldiers with carnal weapons had laid these down and become clad with the armour of Christ and with weapons not carnal but mighty to the pulling down of strongholds of Satan. . . .

The following illustrates the attitude of the Society :

*Sunday, Mar. 24.*— . . . John (Pease) in the forenoon was engaged in lively testimony ; truly Christian Catholicism

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not, he felt, swear to his pension half-yearly before a Justice of the Peace. The first time he affirmed, but the pension burdened his mind. " Friends were very tender over me, seldom mentioning it." Appearing before an Exciseman with his hat on as a Quaker, the Exciseman was about to take the hat off, when another officer said, " Let him alone ; he is a Quaker." The Exciseman said, " If he is, what business has he with a pension," and this rebuke he felt keenly, and soon some words from Jonathan and Hannah Chapman Backhouse, at a meeting he attended, made him feel his inconsistency, so he wrote in 1830 to the Duke of Wellington : " To the Duke of Wellington, Respected Friend," recounted his service and wounds, and then proceeded, " But having been long convinced that all war is anti-Christian, I have felt at times uneasy under the persuasion that the receiving of a pension was inconsistent with that belief, besides being a burden to the public in these times of distress." He then returns thanks for it, and goes on, " Next to Divine Providence, my thanks are due to thee, O Duke, for the great care that was taken of the sick and wounded in the Peninsula, otherwise my life could not have been preserved ; a grateful remembrance of which, with the foregoing reason, is the cause of my taking the great liberty of troubling thee with this letter. Desiring thy present and everlasting welfare,

" I remain,

" Thy friend,

" RALPH DIXON.

" Staindrop,

" 6th mo. 27th, 1830."

To which he got a reply saying that so long as he thought proper to discontinue transmitting the usual affidavits, no pension could be issued, but in consideration of his wife and family, their lordships (Lords Commissioners of the Hospital) desired, in the event of an application at any future period, the same was to be paid as heretofore. His life after this was not without troubles, but in peace of mind, and in good service to the Society, he lived out his days and was among Friends numbered as one of those " who had come out of much tribulation and had their robes washed and made white."

This Ralph Dixon, born 1785, died 1854, was the son of George Dixon, a Quaker (but disowned for marrying out), of Staindrop, and his wife Mary, daughter of Ralph Bowron. His (R.D.'s) son, George Dixon, of Great Ayton (born 1812, died 1904) was a great Temperance advocate, and this George Dixon was the father of Ralph Dixon (living 1907), who was for thirty years the Superintendent of Ayton Friends' School.

was in it; the universality of the grace of God and that in every Christian Church and all sincere worshippers of God everywhere are accepted of Him. Much excellent and practical counsel was also in this communication.

*Mon., Mar. 25.*—A time of great confusion and destruction in what are termed Christian Churches; the cause of the great discord and personal mutual insults among the Wesleyans arises from dissensions in the Conference being all priests (?) and expelling some out of that body; this excites a great ferment, and threatens a division. Then the decision of the Privy Council going far, in not admitting infant baptism to be regeneration, is opposed to the judgment of the Bishop of Exeter, who would not induct one Gorham to a living because he did not admit baptismal regeneration.

He contemplates with "peaceful sweetness" the "consoling union" when he is laid by the side of one who was precious to him beyond all words, and "very near [the adjoining graves] the resting-places of dear Jonathan and Hannah C. Backhouse, having during our pilgrimage wept and rejoiced together."

*Wed., April 10.*—My dear son Joseph, not in strong health, left home this morning at the instance of Rothschild, a Jew whose right to sit in Parliament is questioned; he thinks the examination of Joseph and the difficulties he had to overcome may be of some use in his case.

He notes that there is in this town a population of 12,000, and barely 200 of them Friends, and that six out of nine of the Guardians of the Poor are Friends. He goes to Manchester Quarterly Meeting, and does not like it; the meeting sits from 10 a.m. till past 8 p.m., with but half-an-hour for refreshment. On the 24th April,

Considerable stir in the town, occasioned by this being the first day water was brought into the town from the new Water Works.

He also looks for a speedy dismissal from time, when his hour comes, by apoplexy or paralysis.

On the 25th he has

during the night, with vividness and force, accompanied with solid and comforting impression the words presented to me, Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day and not to me only but to all that love His appearing.

*Mon., May 6.*—A day of lamentation and mourning. I feel that I, my dear family and friends have lost one who was exceedingly dear to us is the death of Cousin H. C. Backhouse, in her sixty-fourth year . . . in the course of last night seized by partial paralysis and peacefully expired at 11.45 this forenoon. She might be said to be one of the brightest ornaments and most upright pillars in our Church. . . . Happy, freed spirit, her reward and record is on high.

She is buried the following Sunday. He goes soon after to the Yearly Meeting and is a good deal at Tottenham. One Sunday he uses an old-fashioned expression, "The meeting was large and the *lofts* crowded," and here comes a great innovation; the Yearly Meeting has under consideration

the Norfolk proposals respecting Grave Stones . . . for a while discussed, it was left for continued consideration when we adjourned. It was resumed and largely considered, with many varying sentiments, all in good brotherly condescension, and finally agreed that small flat stones be laid on each grave, bearing the name of the deceased and age on it only.

When he returns home and takes again his "wonted seat" in the "gallery," he cannot "refrain from tears" when Ann Barlow "takes that of Hannah C. Backhouse," and he remembers his own dead.

*Sat., June 8.*—With the exception of two or three interests now exceedingly depressed, *viz.*, the Agricultural and Iron trade, this present time, I think, may be considered as a season of greater general national quietude in a satisfied population than I ever knew before. Wages, except for the poor

tillers of the soil, are good and may be said to be fully equal to all the wants of the poor, the necessities of life and its luxuries of many sorts as well in food as in clothing, are much below the usual scale of former cost.

*Wed., June 19.*— . . . Dear Joseph gone to Manchester to promote peace and profit if he can between the Leeds and Liverpool Canal and some railways. . . .

He plans to go to Ackworth School General Meeting and says :—

My attraction to this turn-out may be chiefly to see the Flounders Institute, its economy and working, having been the permitted instrument in bringing this establishment into view, in meeting with and associating with Benj. Flounders, and bringing his intentions into operation.

On the same day (July 1st) he records the death of Catherine Gurney: "I feel my cotemporaries taking the lead." He goes to Ackworth.

Received by many friends unknown and many dear friends known to me with great kindness and marks of regard very much unmerited by me. . . . The highest class evinced a good deal of talent and information not exceeding what I expected, their conduct and demeanour was good, and their general happiness apparent, and it appears to me that in meeting and out of meeting there were indications of improvement in seriousness and subduedness to better feeling than I had previously noticed:

*Thurs., July 4.*— . . . Converse and Concern is general in the death of that most talented statesman Sir Robert Peel, by a fall from his horse; whilst all his policy was far from my entire approval I considered him as a powerful regulating fly-wheel in what is the great engine of Government.

*Fri., July 5.*—Lodged last night at the Flounders Institute; connected as I was with its springing into life and its infancy, it was on many grounds deeply interesting to me to be there, and I thankfully hope the foundation may be of real benefit



to our Society from that literary attainment that students may there acquire, but yet what is of far greater importance not only a grounding in our religious principles and testimonies but a feeling and religiously abiding sense of them in regulating and directing their conduct under the presiding influence of the Spirit of Christ, the alone safe Guide.

He goes to Liverpool to say a last farewell to his dear friend Eliza P. Gurney, who is going to America, and the following is a typically Quaker record :

*Thurs., Aug. 1.*—Reached Liverpool this evening and found my dear friend E. P. Gurney with her niece Harriet Kirkbride,\* S. Gurney and her daughter, Frances Cunningham and wife, † also S. Corder and W. Forster, an agreeable affectionate company. After the Scripture reading F. C. [Rev. Francis Cunningham, a *clergyman*] kneeled and was long in prayer. According to my feeling the holy ear was not opened to hear it or the spirit sufficiently baptised into Christ to draw his overshadowing love into presiding dominion, but oh, for that lively quickened spirit in which there is a measure of true Judgment. . . .

*Sat., Aug. 3.*—After our morning reading and a short solemn pause Richenda Cunningham addressed dear Eliza Gurney in terms of near and sweet affection. Her own love and the love of every individual member of the family, the great treasure she had been to her best of brothers (Joseph John Gurney) and the great treasure and blessing she had been made to all of them. Eliza, with tears and sobs, felt how much she was giving up, how unspeakably dear all of them were to her, how remarkable had been her lot, how unmerited blessings and the deepest of trials had been the dispensation for which neither her services nor thanks could bear comparison.

*Sat., Aug. 24.*—On reading the pious lives and experiences of those who have been bright and powerful instruments,

\* She married Theodore Fox, of Falmouth, afterwards of Pinchinthorpe.

† *née* Richenda Gurney, of Earham.

especially in the early days of our Society; I have been struck with their prospects, prophecies and foretelling of coming events, very many of which do not appear to have been realised. It appears to me that there is naturally in the human mind apprehensions of the coming times being fraught with important events and that the deeply seriously religious feeling that the sinfulness of the times is worthy to be punished but under Divine compassion and long suffering mercy He has not permitted His judgments to fall as poor weak mistaken servants dreaded.

He stays at Marske for the end of August ; enjoys watching the " harvest ingathering " in beautiful weather, and one evening,

after a serious reading of the testimony concerning Ann Alexander, and a psalm, warm desires were awakened in my mind for the progress of my beloved Grandchildren and us all in the way of holiness. I ventured under some mental solemnity to remind us that every new day presented to us every one, a new day's work to be done, and my desire was that our daily service and daily duties might be faithfully fulfilled to our God.

He leaves Marske with Susan Fry, the Edmund Backhouses, and James Cropper and his wife. I think Mr. and Mrs. James Cropper were at this time living at Thornton Fields, near Guisbrough.

*Thurs., Sept. 5.*—Another awful monition to live prepared for the final Audit in the presence of the righteous Judge. Wm. Kitching very suddenly died in his chair. He had been but a little indisposed previously. I fear he might be but little prepared for this sudden summons, having for years neglected our religious meetings and all places of worship. He was about fifty-two years of age. . . .

*Fri., Sept. 13.*—This is the day for the Horticultural Exhibition, which is said to be very beautiful. . . . I do not feel it best to countenance it by my presence. I do not

condemn others herein, but I wish all I love with my own self to possess a tender enlightened conscience, looking for the coming of the directing spirit of the Lord Jesus.

*Sat., Sept. 14.*—Very sweet is the contemplation of those very precious Ones who were my joy on earth and now sanctified in heaven. . . . My sainted, blessed Rachel, my pious-minded, upright, just Edward, my talented, lovely, strong-minded Mary, my very dear Isaac, apparently fated to be a bright, fine talented man, in person comely. Oh, precious Group!

*Tues., Oct. 1.*—Our Q. M., the first in which Guisbrough Monthly Meeting was added to it. . . .

He entertains among other visitors "two Foxes, of Falmouth, daughters of Alfred Fox." On the 18th October he remembers whilst enjoying "the beautiful creation in all its richness" on a day spent at Stanwick with the Fox girls and two of his grandsons, that it is the "seventeenth anniversary of his bereaved state."

*Wed., Nov. 6.*—General agitation may be said to pervade the kingdom, especially amongst the Protestants and their clergy, on account of the pope having appointed Bishops in many of his own marked-out dioceses in England and Scotland. The arrogance of the measure seems as if it would be indignantly repelled by the people and the Legislature. While this ought to be done, I fear some concessions or powers may spring out of this resistance which may fasten the present anti-Christian hierarchy more firmly upon us.

He visits Osmotherly, Shildon, Staindrop and other places.

*Wed., Nov. 13.*—Having heard that Friends were about to hold a meeting composed of our members for the promotion of the cause of Total Abstinence and that Edw. Smith, of Sheffield, and S. Bewley, of Gloucester, were to be here for the

purpose I addressed a letter to my Cousin Kath. Backhouse, and expressed my fears that the holding of a meeting so constituted might endanger the unity, harmony and peace of our Society, and I stand in awe of the ultimate results. There in all the kindness of Christian love and charity I can leave it.

The death of his "ancient peaceable and worthy friend, Jos. Neville," on the 17th November, in his eighty-seventh year, leaves him "the most ancient member of this large meeting." On the 27th he leaves for London to attend the Tithe Commutation meeting, and the next day "called to see the Glass erection for the Exhibition, a great national work" (afterwards removed to its present site, and known as the Crystal Palace). Then he goes to Bristol, and on the 4th December, to a meeting at Bridgwater, where

the meeting was injured by an immoderate flow of words for about three quarters of an hour.\* On the Friend taking his seat I may say, I think, I was moved to stand up and say "now dear Friends, let us endeavour to let God arise that His enemies may be scattered and flee before Him." The meeting appeared then to settle well.

He then goes on to Gloucester and Cirencester. On the 24th December there is a curious entry:—

Intruding thoughts that I was unable, through weakness and having too much indulged out of meeting, most lamentably stole away my devotion, so that instead of worshipping and honouring my God I came away with the sense that I had dishonoured Him. O Lord, pity this the iniquity of thy poor creature.

\* Among the old Queries which had to be answered at Quarterly Meetings, I find such as the following recorded in the Books of the Guisbrough and Ayton Monthly Meeting drawn up at York the 30th of the 4th month, 1737:—"Are ministers careful to deliver Testimonies in a plain, sound, intelligible manner without any unbecoming Tones, Sounds or Gestors, and not to misquote, miscite, or misapply the Holy Scriptures. Are they free from being troublesome and uneasy to meetings by too long and Tedious Testimonies when Life doth not attend them, and do they give way to Strangers?"

The next day he writes :—

Christmas Day, a day conspicuous for attention to religious duties and feasting ; how incompatible are these."

His last words on the last day of the year are :—

My love to my Brethren as I sink in age rises with advancing years and Love to the cause of truth as manifested in the Gospel, and revealed in the Spirit that gave it forth as held by our beloved truly Christian Society, has the fullest acceptance in my bosom, and our testimonies valued beyond all price. Three score and ten years of the working of these principles in many gone to their heavenly home tends to confirm my faith in none working better.

## CHAPTER XV.

1851.

As age increases, Edward Pease's piety gains in hope, though the same diffidence is always in evidence. It is impossible to confine extracts to merely passing events, and the reader who has tired of his religious sentiments and his self-examination had better put down the journal, or just glance over the pages to pick out the items of local interest, or those which touch on the history of his time.

The review of my position in this opening year . . . finds me confirmed in the substantial truth of those principles which, through the measure of mercy and grace granted me, it has in the latter years of my life been my desire more constantly and more decidedly to live up to—and thanks to my God He has condescended to meet me and more, to guide me by His eye, giving me at seasons, while under a very humiliating sense of my great unworthiness to believe in those precious promises made to those who love Him—and in reverent appeal I may use the words of the Apostle:—"Thou knowest Lord that I love Thee."

He alludes to the events of the past year and "its pecuniary vicissitudes," from which he has been far from escaping, "reduced in income and in capital," "not from any speculations as from them I have been favoured to be free," but "accepts this great change without any repining or any regard," certain that it is "directed in infinite loving kindness" to himself and his descendants.

January finds him at Walden, where he is surrounded by all the care and attention that a daughter's love and those around can bestow: "by day there is abundance, the finest of wheat; by night the softest of downy beds and pillows," "always free from want, misery and pain."

*Fri., Jan. 10.*—Walden. The agricultural distress of this district is very great, the low price of grain very much impoverishing the farmers, and the general want of employ for the labourers is the cause of much misery to them; 100 persons were taken into the workhouse one day this week—they seem driven to desperation and being without religious subjection, wickedly burn down the premises and stacks of the farmers. It was observed by one, that he had seen such a burning every night last week.

*Mon., Jan. 20.*— . . . Much indoors; read some parts of the book of Common Prayer, as edited and published by good, virtuous, fine-minded Judge Bayley, for whom I had a strong friendship.

✓ The following day he is anxious as to how his son Joseph's "meeting with a considerable company of disappointed Stockton and Darlington [Railway] Shareholders" in London will go off, and expects that he will have to bear "altogether *unmerited* the brunt of it," "for his sacrifice of property, time and talent, and unwavering patient integrity, has ever been given to the interest of that concern." He is "thankful that he has borne all with exemplary patience and meekness." But the meeting goes off "tolerably agreeably," and he hopes his sons will take the chance of getting "free from all this turmoil," but "fears if Redcar Harbour is made, the cares of my sons will increase, as they will be looked to." He relates the same week that every "Friend" in Walden attends the "week-day meeting" regularly,

and that "this is their very commendable practice both on first-day forenoons and afternoons."

*Wed., Feb. 29.*—Having read in Thos. Kimber, Jun's letter to my son John, of a striking conversation he, T. K. had at Lyons with Hughes, the roman catholic Archbishop of New York, by which it was obviously the design of the Romanists to limit all history and literature to their dark designs, I sent a copy of the converse to the Archbishop of Canterbury with a desire to place him in possession of their views and my wish that the grant to Maynooth school might be discontinued.

On the 1st of February he is once more at home, and is "delighted to meet all my beloved children and grandchildren in the course of the day." On the 7th, "however innocent and amusing an evening was spent in a private exhibition by Nephew Joseph Whitwell of his magic lantern, I feel in measure condemned . . . , remembering the time is short!"

*Sat., Feb. 8.*—Great are the anticipations of advantage to the railway and many parties connected with the iron trade from the discovery of rich extensive veins of ironstone under Eston Nab, and continuing to run South in the line of the Cleveland Hills.

He goes to stay with his old friend and cousin, Thomas Richardson, at Cleveland Lodge, to attend as usual the Ayton School Committee, and finds him in a debilitated state ("had not risen at 9.30 a.m."), but with a "countenance kind, affectionate, and pleasantly serene."

*Sat., Feb. 22.*—My dear Granddaughter, E. P. Gibson, came last evening. Great political changes—the Prime Minister, Lord John Russell, resigns. The prosperity of the kingdom was great, and all seemed settled peace and safety when the plan of abated taxes was brought in by a blundering Chancellor of



the Exchequer, which not being carried, of course the ministry must be formed anew with or without a dissolution of Parliament.

*Mon., Feb. 24.*—The vast departure in our religious society from the simplicity of the gospel and the example of Friends in my early days, in language, in furniture, pictures and decorations, is such that should Friends proceed in deviation for another generation as they have done, they will wear out Quakerism.

*Sat., Mar. 1.*—Nothing settled as to our Government Legislature, the alliance of all the papist Members for Ireland bids fair for creating a troublesome opposition if any steps are taken to counteract the arrogant pope's bull.

*Thurs., Mar. 6.*—The marriage\* of my granddaughter Rachel [to Albert Leatham] this day solemnised was in a large and crowded meeting very still and well behaved; it felt to me a peculiarly solid sweet feeling of peace on our first sitting down. . . . I humbly ventured to hope it was the earnest of a union that ere its close would have evident sanctioning evidences of being marked with Divine approvance.

*Sat., Mar. 15.*—Encreased feelings of rapid breathing in walking and in ascending rising ground tell me the powers of existence are rather rapidly diminishing and it may be some accumulating water may be in my chest and, at some nearly approaching day, close very suddenly my pilgrimage. . . .

*Mon., Mar. 17.*—Last year an income five times more than my expenditure, this year not an income equal to its worth. S. and D. Railway shares once deemed worth £360 have been sold at £30, so that this property, once deemed worth £60,000, now worth £3,000.

There are several allusions to "the retrograde movement from the faithful support of our ancient testimonies." He ascribes the fact that Friends

\* Vide Appendix II.

do not now feel that they "are laid upon them to bear" to the fact that there has not been "a yielding to the still small voice, and new disobedience has closed the eye." I had not realised that Friends of this comparatively late date stood aloof from the Commission of the Peace, but the diary records (29th March), "My cousin, Edmund Backhouse, accepting a commission as a Justice of the Peace, gives me concern." Note the reasons for the concern.

The wasting of his mind as a religious character, the opening of a door to worldly entanglement, and the effect on his descendants likely to estrange all the family from Friends.

*Sun., Mar. 30.*—This being the Government appointed day for taking the numbers in dissenters' meetings, the enumeration in ours was in the forenoon 187, in the afternoon 167.

*Tues., April 1.*—Agreeable to the permission of the Yearly Meeting, and accorded with by our Monthly Meeting, that Grave Stones might be placed on the graves, I directed one to be laid where the remains of her, my precious companion, were laid, and the letters cut,

RACHEL PEASE.

Æ 62, 1853.

How soon he who faithfully and inexpressibly affectionately fulfilled his sacred, inviolable promise may require

EDWARD PEASE.

Æ 185 .

is known only to my Lord, whom I desire to serve and do love.

The following illustrates the attitude of an elder on the question of "marrying out":

*Sat., April 12.*—Tomorrow with Is. Sharp to visit ——— who, in being married to a person not a member at a register office has violated our rules, yet by this act he has violated no moral law. Yet great would be that confusion and trouble if

such unions were sanctioned by meetings—the way to unsuitable unions would be made easy—neither would [it yield] that discretion nor that religious solemnity by which the tie for life would have their attendant solemnity, and that religious bearing which is safe and desirable, and if there was offspring the responsible care of them would not, probably, be consistent with our profession.

One day this month he is

glad and thankful for the various checks to the natural liveliness of my disposition, and that over cheerfulness which so often causes me much Regret.

He takes a very serious view of the losses at the family collieries, and gives a list for certain months of the losses at the various pits:—

			£
12 mo.	Loss on	Pease's West .. ..	2,029
1 mo.	„	Ditto .. ..	973
12 mo.	„	Edward Pit .. ..	333
3 mo.	„	Pease's West .. ..	1,490
3 mo.	„	Edward Pit .. ..	594
2 mo.	„	Adelaide .. ..	381
3 mo.	„	Ditto .. ..	457
1 mo.	„	South Durham .. ..	141
2 mo.	„	Ditto .. ..	79
3 mo.	„	Ditto .. ..	156
			<hr/>
			6,633
	and gains	.. ..	1,084
			<hr/>

*Wed., May 7.*—My beloved Joseph now busily engaged in London on the Tees Conservancy Bill, and one regarding the financial state of the Stockton and Darlington Railway, also some cases about Redcar Harbour. I regret this load of care. . . .

He goes to the Yearly Meeting in London.

*Wed., May 21.*—A strenuous effort was made by Jos. Sturge, Chas. Gilpin, G. Alexander, and others to have an epistle addressed to our American brethren to stir them up and quicken their zeal to address their Legislature on the Atrocity of the fugitive slave law. The effort was over-ruled by a calm deliberation of our relative position, how far we could constitutionally interfere with our brethren there; our correspondence being with Yearly Meetings.

Saturday, 31st May, he enters his eighty-fifth year. Little respecting his work at the Yearly Meeting needs to be quoted, but this reference to John Bright may be of interest:

One minute advising friends not to print anything that may be left on the Yearly Meeting book for consideration was warmly attacked by John Bright in a strain as unpleasant as proving that he was not acquainted with the constitution of the Society.

He visits the Great Exhibition, and exclaims, "And a most wonderful exhibition it is: no description could extend to its minutiae." He spends "four or five hours" there, "greatly gratified"; "yet on laying my head on the pillow, and remembering how the day had been spent, I thought one hour's communing with, and a feeling of my Saviour's confirming, cheering love, was to me of more value than all my eyes beheld."

He then goes to Bristol. On returning home he records the general condition of crops and weather, and his own hay occupies his care. On the 8th June had the great comfort of having nineteen of my beloved children and grandchildren to spend a sweetly enjoyed and peaceful day with me. How inexpressibly dear all my beloved sons and daughters are to me. Greater affection sons and daughters never evinced, and the comfort of their upright walking exceedingly endears them to me.

He has this month "Some gentle dealing and affectionate brotherly interest with a dear young man, now quite neglecting week-day meeting, and very uncertain in attendance on First-days," which affords him "some satisfaction as the discharge of a too long omitted duty."

*Sat., July 26.*—Marske. Observed the Consett Iron Works Co. making a railway from the ironstone belonging to Lord Zetland to the S. and D. Railway. The growing wheat had a very beautiful regular appearance, with a yellowish tinge. Three weeks of fine weather might advance it to fitness for the sickle.

At the end of the month he goes to Ben Rhydding to see "Cousins Thomas, Lucy and Rachel Fowler":

I saw my valued Cousin, T. Fowler, with much concern from the apprehension that his was an irremediable indisposition, his active, lively, energetic frame had all the appearance of the infirmity of old age, lame, languid, and slow in his pace.

*Fri., Aug 1.*—Ben Rhydding, an elevated, large, ornamental house, is beautifully situated, making up a hundred beds. The copious use of cold water, folding in wet sheets or in blankets has much of human in it, and as a system or as declared efficacious may go out of use, but its salubrious position will remain attractive. . .

On returning home he travels

a little distance to see a poor friend, Thomas Harding. About three weeks ago his leg was amputated; since that time his health has been sinking, and now, heavily panting for breath, his close seems near; he was in a pious disposition of mind; his solicitude was great to feel his Saviour near, and my trust was that He was near and would be with him when he was permitted to pass through the valley of the shadow of death.

His old wickedness besets him at times.

*Mon., Aug. 11.*—Condemned for time spent in looking over the *Illustrated London News*, and reading some of its articles. This work is one of the attractive fascinations of the present times.

How this entry calls up memories of my boyhood. The *Illustrated London News* was then the only illustrated paper, I suppose, in the world ; it was considered wonderful, and was generally found in Friends' families. My grandfather, Joseph Pease, as long as he lived, sent my brother and myself this paper regularly to school, with many other things, and many tips. With his death we lost at least half our incomes, half our provisions, and more than half our literature. I can remember the incredulity with which the idea of any possible competitor with the *Illustrated News* was received, and the astonishment when a rival in the shape of *The Graphic* appeared on the scene. But the family remained faithful to the old paper to the end.

He journeys to "Edinbro" in August, to join the Yearly Meeting Committee, and receives a kind welcome from his dear friend, Wm. Miller, and meets Samuel Capper there : he does not forget the 16th August as the "anniversary of precious Rachel's marriage." He goes to "a Monthly Meeting" at "Kinmuck," "a few substantial Friends here : some of them very enterprising, energetic characters," shown "in the improvement of their large farms and celebrated fine cattle," but would be glad to see the things that exclude God's "righteous sway overturned in them." Then to Aberdeen General Meeting, "very small, nineteen men, about twenty-seven women," but "an agreeable and satisfactory one," but he wished "truth had been felt to be more in dominion." Then on to Edinburgh and Kendal. At the latter place :

I received from my most worthily beloved Sister Whitwell, a welcome as warm as a long unbroken Sisterly love could give. . . We were comforted in each other's presence.

He then makes visits in Yorkshire.

*Fri., Sep. 12.*—What proofs arise that we build too low if we build beneath the skies ! Twelve months ago nothing could exceed the depression of Stockton and Darlington (Railway). Shares sold for £30, once deemed worth £300, and estimated in my schedule three or four years ago at £250. The change reduces my personal property about 35,000. At this I have no repining, I accept it thankfully for my family and . . . as permitted for the staining of human glory by a reduction of my children and grandchildren's portions.

He desires to see

a reviving in our young friends, and in all a reverent solemn abiding under the government of the Spirit of Christ . . . but passing along as I fear our Society generally (is doing) without sufficient heed to the Holy Spirit it will die.

His daughter Rachel Fry's condition causes him constant anxiety now. He mourns on the 29th September the death of "valued dear Cousin Thos. Fowler, as a most kind-hearted, exertive friend of great integrity"; his widow, "dear Lucy" has his sympathy. His next-door neighbour, Ann Coleman, is dying, "long a fellow-member and valued friend." He is tried one day by a number of "stranger Friends," who protract the meeting, and "ran into a multitude of petitions—too many for the Queen, etc., etc." He says of Guisbro' Monthly Meeting that there is just now "weakness and want of love apparent."

*Thurs., Oct. 16.*—In consequence of the interment of Ann Coleman's remains to-morrow, the week-day meeting was not



held. Heard of the death of Henry Barclay,\* an agreeable young man, a first cousin to my dear grandchildren at Southend. May his decease in the bloom of youth be to them one of those solemnly sealed lessons. . . .

On the occasion of the funeral of Ann Coleman, there was granted me a visitation of heavenly love that I feel in abject humility bound to record—a sense of the nearness of the Comforter and that it should be well with me in the end, and that where He was and my dearly beloved was, I should be also.

*Sat., Oct. 18.*—This is the day of the interment of Henry Barclay's remains at Winchmore Hill. May the removal of this dear youth and first cousin to my Grandson J. W. P. have a teaching effect in it which shall induce him with full purpose of heart to seek first the kingdom of God, and largely staining all that has this world's lure in it.

*Fri., Oct. 24.*—My young friends, Ann Deborah Richardson and Sarah Jane Wigham, left this forenoon after an agreeable visit of about two weeks. In the afternoon my cousins Thomas and Martha Lucy Pease came. I was pleased with their simple friendly demeanor, exposed as his position in life has been—his three sisters have left the Society of Friends. The present is a day in strong contrast to the earlier days of my life; during the first forty years of it such a thing as a resignation of membership was rarely heard of, *not one* at Kendal; now all the numerous families of Crewdson have left, several Braithwaites, four Whitwells and several Wilsons.

*Wed., Nov. 5.*—Now that there are prospects of great advantage from the discovery of iron ore in the Cleveland range of hills, I feel a great anxiety that none of my beloved family may be caught in its enticings; they have quite enough of this world's engagements. . . . Whether it succeed or disappoint, its consequences are to be dreaded.

\* Henry Barclay and Joseph Whitwell Pease were bosom friends and companions in hunting, shooting and coursing.

*Fri., Nov. 7.*—This morning I learn with surprise that Edmund Backhouse has sold Polam to William and Robert Thompson. How great, how rapid the change. So recently was the mansion the very gratifying residence of his beloved mother who, with her husband, had great pleasure in building it and enjoyed its great accommodations and extensive grounds—*sic transit gloria mundi!*

*Wed., Nov. 12.*—On considering the Excellency of the Advices in our Book of Discipline first page, that the faith of Friends is so correctly set forth in the first paragraph, and how valuable the counsel is and the tenderness and affectionate spirit in which each part of the advice is couched, I have ordered 500 to be printed, believing that not only to our members but to others . . . they may not be void of some use. . . .

*Sat., Nov. 15.*—I see in the paper a Notice for a railway near Guisboro'; the prompting cause is the abounding of Ironstone in that vicinity. This prospective scheme introduces my mind into many doubts and fears as to the inviting of my family.

There is early snow this year ; he mentions Joseph and Emma not being able to get to Castleton on the 18th November without "much difficulty from the depth of the snow drifts." He is tried much by Joseph talking so much about "Coke, coal, ironstone, Forth Street concern, Guisborough Railway, etc," and wishes his "mind would seek for rest and refuge" elsewhere. In a review of his own past life, he acquits himself of ever having been anxious in pursuit of money, and having never thought of being more than thoughtful of necessary provision for my numerous family, and after considering his many frailties, he adds :

It has been much the constant thought of my mind to keep an ear open to the voice of heavenly instruction in the important engagements of my life, and since in mercy it pleased God

to take my greatest earthly blessing to Himself, with a more dedicated heart I have sought Him.

*Sat., Dec. 27.*—Received the account of my dear brother Coates' having finished his (recently afflicting) pilgrimage about one o'clock this morning. . . .

On Tuesday, 30th, he goes to Smelt House to the funeral with his daughter-in-law, Emma, and records the next day that the year "goes out with much mildness and beauty from the clearness of the atmosphere," and takes a more cheerful survey of his behaviour and progress during it than is usual.

[The Diary for the year 1852 is Missing.]

## CHAPTER XVI.

1853.

EDWARD PEASE begins the year with great anxiety about his daughter Rachel, and the farewell on the 6th of January when he leaves Bristol is felt by them both to be the last, and is accomplished in "tenderness and tears." He goes on to Walden.

*Fri., Jan. 14.*—The state of this part of the country differs very greatly from ours, the wages of a labouring man not more than one half of what we pay. The population in the Walden Union is about 18,000; in the Darlington one it is much the same. The number in the Union house here is 300; with us at Darlington about 60.

*Wed., Jan. 19.*—Almost every night I have between the hours of three and five a considerably waking time, a time I enjoy, because it is nearly always accompanied by a sweet sense of gratitude and thankfulness for the blessings showered upon me, and there is oft a sense that time to me may be very short and an anxious desire that when the solemn hour comes all things may be ready! my peace made with my gracious forgiving God, and that there may be nothing to do but die.

*Wed., Feb. 23.*—I am without any direct tidings from Bristol this morning. Since the above was written I have by my dear John learnt, and by a few lines from beloved Elizabeth, that my precious Rachel entered into rest with her Lord at quarter

past two yesterday afternoon. In that which is gone there is very much to lament ; fine in person, in talent, in character and demeanour, filling her station in life with great religious propriety, a blessing to her husband and many !

Each day this week he refers to his loss, his son-in-law's bereavement, and to his daughter lying dead at Cotham Lawn, and to the funeral, which other members of the family attend. He tries to rejoice over the life and death of his precious first-born daughter, " but my stony heart is not so touched with tenderness as to be able to rejoice. My peace is a small rivulet, not a mighty stream."

*Wed., Mar. 9.*—The accounts of the Forth Street works were received and made it appear that I may be benefited by the last year's work £2,000, after giving to R. Stephenson and W. Hutchinson the profit which I cannot touch as a profit resulting from making some war steamers' engines for the King of Sardinia. The profit in 1852 appears to be £17,000.

The next day he goes to West Lodge. " The two or three past days there has been bride-visiting going on " (David and Anne Dale) and he " rather fears that unless care be taken," there may be " departure from stability." Here is an account of a visit to him by Friends in the course of their religious visits to families :—

*Wed., Mar. 23.*—Cheered a little in feeling the sweet spring of Gospel love, never at my command, rise into nearness of love and fellowship with my beloved friends and cousins,\* R. Priestman, Eliza Barclay and E. Backhouse, jun., while sitting with me. . . . Cousin R. P. addressed me in the first verses of fourteenth of John, with a little consoling addition. E. Barclay was in the same strain, " Light at even

\* The Priestmans were connected through the families of Backhouse, Robson and Richardson.

and to continue through the dark valley." E. Backhouse's were words of encouragement. O Lord, render me worthy of their hope and their Love.

Another visit soon after is paid him by two American Friends, Eli and Sybil Jones; the latter offered words of consolation to my often doubting spirit, and she spoke of my approach to that City whose walls were salvation and whose gates are praise, with a measure of confidence to which my heart was raised to trust.

*Mon., April 27.*—My dear Cousin Thomas Richardson departed this life at Redcar at five o'clock this morning in the eighty-second year of his age. He was a man of great integrity, having in his business life large transactions. He had a kind, amiable, generous disposition, largely manifested in founding the Agricultural School at Ayton, and encouraging education among Friends and others. His end was peaceful and his dispositions of love and peace increased with age.

On the 4th of May he visits his grand-daughter, Mrs. Albert Leatham, and takes his son-in-law, R. Fry, to Middlesbrough, that

he might see the great preparations going on at Middlesbro' and to the cause of it, the number of furnaces building for operations when the silent grave shall be the home of this tabernacle. Interested as I am in progress and improvement I have no desire that life should be prolonged to see accomplishments.

On the 16th May he goes to Newcastle

to arrange about Thomas Richardson's share in R. Stephenson's. We were most pleasantly met by R. S., who appeared to have a very sincere satisfaction in having his (T. R's.) share transferred into Joseph's name, so after my decease my three dear Sons will stand possessed of two-fifths of that concern. . . .

On the 31st May he enters his eighty-seventh year, and goes as usual to Ayton School Committee. The following is curious :—

*Wed., June 1.*—I sometimes fear something like a feverish philanthropic delirium may be becoming wastefully prevalent over that life which is hid with Christ in God. Societies for promotion of peace, for the use only of free grown cotton, etc. An Olive Society, Ocean penny postage, Anti-Slavery action, carried to great extent in the attentions to Harriet Beecher Stow, author of "Uncle Tom's Cabin," and total abstinence meetings, absorb many and drink up, I fear, the life of God.

*Wed., June 8.*—Considerable disappointment evinced by many that the bill for a Railway from this town to Barnard Castle was thrown out. . . . It may be that the defeat may result in something yet more advantageous. . . .

*Fri., June 10.*—This evening of life to me is one of serenity enjoyment, blessing and peace ; health is largely granted. .

*Mon., June 13.*—Great disappointment at Barnard Castle by the loss of the Railway Bill, in a public meeting called to return thanks to dear Joseph.

*Sat., July 2.*—In looking at the useful objects which claim the attention of my dear Sons—the growth and prosperity of Middlesbro', that increase of the use of Ironstone important to my Son Joseph, the completion of the Guisbro' Railway, the prosperity of the S. and D. Railway, the erection of a bridge over the Were, the same or filling in Hounds Gill, a Railway to Barnard Castle, all quite interesting to my mind to see accomplished, yet to be detained here below to see any of these effected is far from my desire or wish.

He over and over again objects to his niece Elizabeth Pease's engagement to Professor Dr. Nicol, of Glasgow, and apparently the match has the disapproval of all her family ; he at one time thinks he has succeeded in getting her to break it off, but at

last he records with great misgivings, and after some pretty severe remarks about the " designing " man :

*Wed., July 6.*—My niece Elizabeth Pease married at the Independent Chapel at this place to Dr. Nicol, of Glasgow, an union very much advised against and disapproved by all her friends. . . .

This lady was a very attractive personality and is the subject of a biography in the " Saintly Lives " Series.

*Sat., Aug. 20.*—The general plenty amongst nearly all classes and the want of labourers so great a most remarkable unsettlement prevails—the rate of wages is enormously advanced and unsettlement caused by ever wanting more—turning out and refusing to work at the Collieries, although my Son Joseph says they can earn 1s. per hour. Something may soon be looked to to change this novel and remarkable state of things, which emigration may have caused.

He constantly refers to outbreaks of cholera at this time. One day he says 102 died at Newcastle and twenty at Gateshead. Later he records a total of 2,000 deaths in Newcastle from this cause.

*Sat., Sept. 24.*—John and Joseph left home to attend London and York Quarterly Meeting in order to have a Friend appointed by each of these meetings and one by Durham Quarterly Meeting to distribute a legacy of £400 per annum, left by cousin T. Richardson.

This is rather quaint, written at Harrogate, 7th October :

. . . Thoughts very serious, most tender, affectionate thoughts arise respecting my dearly beloved Joseph, with earnest desires that the cumbering cares of this life may not cover him as with thick Clay and so convert into an earthen pitcher that which was intended for a vessel of honour and of fine Gold.



In the middle of October he finds a unity in the concern of John Dodshon to visit the families of Friends in Middlesbro', Stockton and Osmotherley, and after much self-examination and prayer to be "kept in a weighty frame of spirit," he sets forth on this very arduous work, and appears to visit about ten families a day.

*Sat., Oct. 29.*—Stockton.—Heard this day of the sudden death of Robert Barclay, of Leyton, an upright man, a Friend, but not in language, etc., closely adhering to our testimonies.\* Visited nine families this day.

*Mon., Nov. 5.*—Anxious about my dear Grandson, J. W. P., in having heard of a gunpowder accident to him, which had in some degree injured his eyes. The price of wheat is now 9s. a bushel; was 10s.

*Wed., Nov. 9.*—Great unsettlement prevails among the colliers, at present they have ceased working at Adelaides and Pease's West; a similar unsettlement exists in the cotton manufacturing districts and much distress from their remaining out of work. In many undertakings as in Iron there seems a bloated prosperity, and so it is in the wages of the operatives, they have more than their scale of morality can bear—a change may soon come?

On the 11th November he notes that "This day the Middlesbro' and Guisbro' line of Railway was opened for mineral traffic." ✓

*Wed., Nov. 16.*—Friends in some parts of the vicinity of London are tried by the intrusion of John Wilbur† and his

\* *Vide* Footnote, p. 207.

† John Wilbur (born 1774, died 1856), the founder of a sect of Quakers in America, after he was disowned by the orthodox Quakers for the part he took against Joseph John Gurney, whom he declared to be unsound on account of his evangelical leanings. The differences between the Wilburites and the Gurneyites were, I think, chiefly that whereas the Gurneyites favoured regular religious instruction,

ministry. It must be the disguised transformation of Satan which induces this man, disowned by the Yearly Meeting to which he belonged, to come into this country and interrupt the Peace of our Society.

*Sat., Nov. 19.*—The character of this part of the county and the opposite shore (Middlesbrough) is likely to change; this day Joseph sold eight acres of land there for furnaces and Robert Allan sold fifty near Hill House for the same purpose.

This month he gives in an entry his reasons why he leaves under his will more property to Joseph than to his eldest and youngest sons. Because Joseph has done most work, I gather is one motive, but the main one is that Joseph has the much larger family and he desires that his

grandchildren of this place, if it be so permitted, may be a little nearer equal in possessions through dear Joseph's sons and daughters.

He again enters on the duty of visiting the families of Friends, and accomplishes the visits to sixty-three persons in about a fortnight at Darlington, and the day after finishing this task, he goes to meeting and records :—

Asilent meeting. An unconquerable tendency to drowsiness was my besetment. I strove against it. This infirmity of the flesh, probably in some degree the effect of old age, I trust will not by Him Whom my Soul Loves and desires reverently to acknowledge in all my ways, be laid to my charge as Sin.

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the Wilburites held that religious instruction should be only given as prompted by the Spirit at the time, and that set teaching was done "in the will of the creature." They held that the individual does not know that he is saved, and they maintained that Gurney laid too much stress on the Bible and outward knowledge of the temporal history and facts of Christ's life on earth.

*Tues., Dec. 20.*—Went with my three sons and Richard Fry to Pease's West Colliery. John Brown, A. Jobson, Samuel Hare and Joseph Sparks also.\* Considerations about building a school house and lodging house for forty to sixty young men and the erection of forty cottages were paid attention to at these very extensive Coal mines with upwards of 700 Coke Ovens. Dined at Smelt House.

*Wed., Dec. 21.*— . . . Invited to the Procters [three sisters who kept the Friends' Boarding School for Girls at Polam] this evening to see what was called a Christmas Tree. I did not feel inclined to go; about seventy were present. . . .

*Wed., Dec. 28.*—After a very stormy night and considerable fall of snow left Cleveland Lawn about nine; the road was rather difficult and the drifts deep, in no places cut, but was favoured to be at my comforting abode about noon. Among the dear friends at Ayton the perplexity and vexation which defamation and detraction produces were by some keenly felt; so far as able I kindly counselled to pour Oil on the Wave.

In his summary for the year, after alluding to his daughter Rachel's death, he adds :

and one darling grandchild of rich talent and promise, dear Alfred, † has also been taken to his heavenly mansion; the hour is approaching in which it is my prayer, our circle, so affectionate, so lovely to me, so mutually loving, may meet around the throne of God. . . .

\* Of this party Mr. Alfred Jobson still survives in 1907 and is a Director of Pease and Partners, Ltd.

† Alfred Pease died of scarlet fever in 1852, aet. 11.

## CHAPTER XVII.

1854.

*Fri., Jan. 6.*—Very cold frost with extraordinary deep snow in the southern parts of the country. I fear many of the poor in London are perishing for want of coals. The price has recently been 40s. per ton, and some report them as now 60s.

*Mon., Jan. 9.*—The price of grain continues to advance and 'tis becoming very serious to the poor. The price is about eleven shillings per bushel. Except for masons and agriculturists, wages are as equal and employment plentiful. A subscription much too small is entered into and soup and coals are provided for the aged and infirm and those of limited parish allowance.

He continues his visits to Friends' families ; as usual, he names them and counts the adult individuals he visits ; this month his total reaches 100.

On Thursday, 19th, he mentions that his son Henry, yielding to the desire of the Meeting for Sufferings goes along with Robert Charlton and Joseph Sturge, with a memorial to the Emperor of Russia, I suppose imploring him to put a stop to the effusion of blood and human misery now affectingly carried on with the Turks.

*Sat., Jan. 21.*—Seeing that it hath pleased the Lord to place me from my extreme age, my Son John from his favoured gift, my Son Joseph from having been in Parliament, my Son Henry as going to the Emperor of Russia in conspicuous positions, my Soul longs that I and my descendants may be

preserved in great humility and watchfulness, that the Lord may condescend to order all our steps and that we dishonour not His name.

*Tues., Jan. 24.*—At Ayton . . . On arrival at home found a letter from beloved Henry there with A. Mundhenck, at Dusseldorf, expecting to be at Berlin last evening. A gentleman from Warsaw doubts their being allowed to enter Russia. If all fail, hope they may have peace in having done what they could.

*Wed., Jan. 25.*—When I consider my sons and daughters, my dear John and his Sophia with their two daughters, my dear Joseph and his Emma, their seven sons and four daughters, my dear Francis and Elizabeth, their son and daughter; my dear Henry and his son, words cannot convey the thankful gratitude I feel. . . . The helpers of my infirmities, the strengtheners of my faith, my support, my counsellors and comforters.

*Thurs., Feb. 2.*—This late, this long evening of life may through Divine mercy be said to have a gently descending slope and much of a peaceful quiet thankful mind in the midst of innumerable blessings given me.

*Fri., Feb. 10.*—Having long been uncomfortable in observing the persons, mostly females, who bring poultry, butter and eggs to market, standing exposed to storms and rain without cover, I have caused one to be attached to the north end of the Town House. It may cost me £100 to £130. If it be found to be a protection and add to their comfort, this little appropriation of a part of my blessings is well.

On the 12th February he hears of the safe arrival of Henry and his companions at "Petersburgh." He is very anxious about his grandson, John Henry Pease, now aged eighteen, who is ill. On the 21st he mourns the death of "dear and most valuable Wm. Forster," in Tennessee.

*Mon., Feb. 20.*—Concluded to purchase for schools some premises in Skinnergate for £1,600, expecting Friends will liberally contribute to fit them up for First-day and other schools.

*Wed., Feb. 22.*—Grateful in heart for a good account of my beloved Henry from Petersburg. The object of their visit, through divine favour, has been fulfilled in presenting to the Emperor the address. Their reception was courteous, the resulting effects of it rests with Him Who rules in the hearts of the children of men. May He bless this endeavour to do what we can to promote peace and Good-will.

*Fri., Feb. 24.*—The public paper *The Times*\* exceedingly derides and ridicules the Society of Friends for sending the deputation to Russia. So far as yet appears, we have cause for thankfulness; the kindness of its reception by the Emperor has been quite remarkable. His offer to make them presents was declined that no venality might be ascribed to them. His sending one of his messengers to help and haste them on the way was striking. . . .

*Mon., Feb. 27.*—An interesting evening at East Mount, the Southend ones present, and we heard with gratified pleasure dear Henry recite the varied Russian and other experiences in his travels. . . . I planted the new part of the burying ground on three sides with Box and Holly trees. Beautiful weather.

*Wed., Mar. 1.*—The address to the Emperor of Russia which the three friends presented, now generally appears in the periodicals. It is couched in respectful and beautiful language, expressed with much feeling, and is said to have moved the Emperor to tears of tenderness. I trust the whole matter in every part has been conducted as becomes the Society of Friends.

\* A cartoon representing the Quakers as a braying ass standing in front of the muzzle of a cannon, and articles making fun of their mission and efforts for peace, may be seen in *Punch*.

*Sat., Mar. 4.*— . . The prospects of war increasing and *mighty* preparations making. Madness and folly, to be rewarded by disappointments; disasters and frustrated counsels, I think will some day be manifest. Tens of thousands of soldiers, sailors and militia to be raised to demoralise this country and impoverish it. May Heaven forbid it All.

*Tues., Mar. 7.*—Opposition is raised in Parliament against an improved Reform Bill, and parties we had deemed to be Liberal appear against it, Lord H. Vane, etc. My belief is that from the encreasing intelligence of the people various improvements in the legislature and constitution of the kingdom will take place and an advance in gospel principles will be more operative and practical.

*Sat., Mar. 11.*—This forenoon in part occupied by dear John and myself conferring with Cousin J. R. [Richardson], on some little painful, petty, defaming, detracting differences which had got in amongst a few of the families of Friends there [Ayton]. I trust a little of the softening influence of persuasive love may have some effect, but nature and grace are opposites and quite different. The last seeketh not its own, the first seeketh its own and more; one suffereth long and is kind, the other is cold and contemptuous. . . .

*Wed., Mar. 15.*— . . My Grandson J. W. P. just returned from a visit to his chosen friend. My nephew, John Beaumont Pease, writes me from Stamford Hill a poor sinking account of his uncle, my valued friend William Beaumont. . . .

He watches his garden and fruit trees with the same pleasure as of old, and on the 22nd March he notes "the walls begin to look white with apricot and plumb blossom," and other such things. He records this month the journey of his son, John and S., to Allonby, to dismantle

my late Cousin Thos. Richardson's dwelling house. A long life sees the desolating of many habitations. . . .

The kindest hospitality has been experienced under this roof.  
 . . . All must now be left desolate and bare. May its  
 owner through mercy rest in blessedness and peace where  
 no change nor any cares can come.

*Wed., Mar. 29.*—I hear that War with Russia is declared!  
 Very affecting it is to think of the misery that is in store for  
 thousands . . . Surely Nations, Rulers and legis-  
 latures, have much to be accountable for, and neither those  
 in power nor those out of power can form an idea what the  
 calamity will produce or when it will end. . . .

*Wed., April 5.*—An unsettled day in receiving calls, setting  
 off my visitors at several different times, and providing refresh-  
 ments—it entirely accords with my disposition . . .  
 to extend to my beloved friends a full measure of kindness and  
 hospitality, and should it not be permitted that I live to  
 repeat similar attentions, I may record that I have comfort  
 in having hitherto done what I could. . . .

*Tues., April 11.*—I have added a note to the memoranda  
 for the executors of my Will, proposing they shall endow  
 the almshouses my dear and honoured mother built  
 for four widows, that a Sum be invested which shall yield  
 4s. weekly to the said widows. This settlement seems entirely  
 due from me, etc. . . .

He continues his visitations of Friends' families,  
 and totals over 140.

*Tues., April 18.*—This morning received the intelligence  
 of dear John Henry [Pease] having departed this life about  
 2 o'clock yesterday, at Clifton; his end was peaceful, and  
 with a blessed hope, as would appear from answers to questions.  
 . . . This is our Monthly Meeting day at Staindrop.  
 I was most easy to stay at home with Charles and Francis  
 Richard [John Henry's brothers] who are now my inmates.  
 Jos. Whitwell and Edward [two more brothers] will join us  
 at dinner. . . .



The next evening he calls on

Joseph and Emma, just returned from Clifton, bringing lifeless John Henry with them, another interesting and lovely branch reft from the parent Stock.

*Sun., April 23.*—The interment . . . of my dear Grandson John Henry took place at half past ten. The attendance was very numerous. The meeting was a very quiet and I trust instructive one. . . . My dear John ministered. In the evening about seventy friends, relations, and the young men of John Henry's acquaintance assembled, and the evening seriously and becomingly spent.

Thursday, 4th, he travels to London with Joseph and Emma and his own servant, "Charles":—

Our train, thirty or more carriages with two locomotives, travelled the 240 miles without one minute's delay from an accident, so marvellously complete is mechanical power and arrangement. . . .

*Fri., May 5.*—Attended the Meeting for Sufferings. . . . Eli and Sybil Jones recounted their labours, dangers, and exercises in Norway, Germany, and long detentions in Switzerland and the South of France, where they met with marvellous openness among the people. A company of serious soldiers who held religious meetings were much attracted to these dear friends, and also the Clergy, eleven of whom assembled to confer with them, etc. Jos. Forster gave up the Certificate granted to his brother [William, deceased]. . . .

The next day he travels to Birmingham to attend the funeral of his "dear Cousin Rachel Lloyd," and on the day of the funeral, the 7th, he remarks on the large number present; 100 relatives assemble in the evening. "It was," says he, "an opportunity for Robert Howard to give some dry repetitions and allusions to the exemplary virtues (acknowledged by all) of the beloved deceased." He then journeys to London,

stays at Tottenham with Josiah Forster, and on the 10th goes to Walden, till the 18th, and so home in good health.

*Tues., May 23.*—Showery, fine weather, bearing the promise of a fruitful year. Grain has been advancing in price from the devastation of foreign exporting ports, and the wicked waste of a wicked and cruel war.

On the 31st he enters his eighty-eighth year.

An important interesting day of many considerations, retrospective, present, and prospective. Surely a life so prolonged ought to have yielded more fruit. . . .

He gets very anxious about his grandson.

Dear J. W. P. thin and not quite so well. Sometimes my fears are quickened respecting him in the thought that he has never looked so well since a violent fall in the stable yard at Edmund Backhouse's, at Middleton (Lodge).

On the 7th June:—

Very thoughtful in the night about my beloved Grandson, Jos. W. Pease, seeing him look so thin and delicate yesterday. Should it be in the Counsel of the Omnipotent Will that he should be taken, (but O, that it may not be so) what a dissolution of flattering prospects as to this world, to himself and all his family and to me during my remaining short life! . . . . Some feelings in my heart, perhaps nervous, have awakened seriousness.

*Wed., June 14.*—This evening was passed at William C. Parker's, with other thirty-six or thirty-eight Friends, paying a bride's visit to him and his Bride Margaret. Very striking is the difference in the outset in life amongst Friends in contrast with that simplicity which then was felt to be needful and consistent, it now seems as if consistency with our religious principles but very little bounded the newly married—the care is to have plenty of litter, decorative beauty and niceties.

*Fri., June 23.*—My dear Joseph and Emma got home this forenoon. I am comforted in seeing them look so well after the toil and tugging arising from having to defend the Bills in Parliament, which he and his associates did successfully :—

The Barnard Castle Railway.

The S. & D. Junction from St. Helens to the Tunnel. ✓

And the Tees Conservancy.

He finds that, as always is the case, the endeavours to serve friends needs the sacrifice of time and trouble, and the "constant engagement with visitors and Friends deprives of time for mental introversion," and adds

You must both time and money spend

To lay an obligation on a friend.

*Wed., July 12.*—Purposing to go to Cleveland Lodge, Ayton, to attend my cousin Caroline Richardson's marriage to-moro. I wish the union may be a happy one, the prospect is not the very brightest. The consideration pressing on my mind is that I may be preserved in that watchfulness by a sense of the indwelling presence of the spirit of my Saviour, that in word and deed I may minister to those present a good, becoming example.

*Tues., July 18.*— . . . At Middlesbro'. . . . In the afternoon at Albert Leatham's. After dinner the Company was much interested in seeing the long descending column of a Waterspout, which damaged some houses near Eston.

He records on the 19th the death at Waterford of his "beloved cousin, Rachel Priestman," with a eulogy of her character as a wife, mother and minister. He stays at Marske a good deal, and visits Ayton this month.

*Sat., June 22.*—Marske. To the Ironstone diggings, with upwards of twenty sons, daughters, grandchildren and servants. The day was beautiful, the elevated mountain scenery very interesting, the toil of cart travelling over

rough or constructed roads rather fatiguing, but the enjoyment outweighed. The digging for ore and removal of the superincumbent soil also beyond expectation. Large profits probable, but not equal to expectations, it is apprehended will arise.

He goes to the funeral at Newcastle of Rachel Priestman, lodging at Bemsell House, the burial at Jesmond, and 100 Friends to tea.

*Fri., Aug. 4.*—A very full town on account of a floral and agricultural Show; the former of these, in my apprehension, has an excess of vanity and expenditure in it, which I doubt a *most* tender conscience, feeling to the full the distresses and wants of the poor, could not allow themselves to indulge in. I condemn no man, but happy is the man of tender conscience that does not condemn him in the thing that he allows.

The following are the sort of items still sprinkled over the pages :

*Aug. 7.*—Observed with grateful Joy a fine field of very fine thick standing wheat, looking as if the sickle might soon enter it.

*Aug. 9.*—To-moro my Bees go to the Moors as annually.

*Aug. 11.*—Observed a field of Barley cut near Marske, the first one this season.

The 19th of August finds him in Scotland after sundry visits.

*Sat., Aug. 19.*—Aberdeen. Reached this place this evening in time to attend the meeting for ministers and elders; present, Anthony Wigham, Lydia Barclay, etc.

He sticks to his duty in Scotland, and thereby gives up the pleasure of being at his eldest grandson, Joseph Whitwell Pease's, wedding. On Saturday, 26th August, he says :

In some respects it has been an important week to my precious family. Dear Joseph W. Pease's marriage with Mary Fox. My mind often visited them, their beloved parents and the family; my desire and trust is that this union has the Divine sanction, and will be blest.

*Fri., Sept. 1.*—Purchased a house on Cleveland Terrace (£400) that I might accommodate Ann Elizabeth Dale. Went to Stapleton to see Christopher Johnson, reduced, weak and feeble. . . . The season continues most beautiful, near Cleasby, several stacks of wheat. The Cholera yet continues in Middlesbro'. My Son and daughter Gibson and daughter left me for Balder Grange.

*Wed., Sept. 13.*—When I ask myself what is my Lord Jesus Christ to me, I say my Hope of Salvation through His offices and all sufficiency.

My Atonement.	My Bishop.
My Mediator.	My Shepherd.
My Intercessor.	My Sacrifice.
My Advocate.	My Judge.
My High Priest.	My King.

What more could I desire, what more can I require in order to obtain the bliss of eternal life. . . .

*Fri., Sept. 15.*— . . . The day of the flower-show, a matter in which I take no further interest than to encourage the Cottagers to cultivate Gardens for useful vegetables, or to keep Bees. . . . Mine is permitted for years past to be a calm, peaceful descent to a similar narrow cell where my dearest is laid, after, may my God grant my spirit be where hers is. . . .

He addresses a note to Joseph, "bearing upon the additions and adorning of Southend," and "its effects on his own mind and on his dear descendants," and adds :

In endeavouring to keep another's vineyard, may my vigilance be ever on the stretch to keep my own.

*Wed., Oct. 4.*—Early part of the day much occupied with callers whom I had not seen before. . . . The after part of the day it was my grateful employ to have to celebrate my Lov'd Grandson J. W. P.'s marriage by a bride's visit.

A day of rejoicing to many, and of mourning, I hope, to many on account of the intelligence of the taking of Sebastopol. The carnage and consequent misery deplorable; probably more than 20,000 killed and wounded, Russians and allies. . . .

*Sat., Oct. 7.*— . . . Accounts are received of a most alarming destruction by a conflagration having taken place at Gateshead and Newcastle by the explosion of several tons of Gunpowder, Brimstone, etc., very many houses burnt down, the glass in hundreds of houses broken, many lives lost, and the infirmary filled with those who are injured. [He sends £20 for the relief of sufferers.] Dalias all killed by frost.

*Tues., Oct. 10.*—The accounts from the seat of war are of dreadful slaughter of English, French and Russians near Sebastopol, and the aqueducts to that city being cut off I fear an intense and wasting misery to the innocent and all inhabitants is bitterly felt. Oh, for the Reign of the Prince of Peace.

*Wed., Oct. 11.*—My dear Grandson (J. W. P.), his bride and cousin E. Howard, paid me their first visit, I deem it a favour. I desired, if right, that I might live to see this happy union solemnised, and my heart is grateful therefor. Our company was about twenty-two, and a very pleasant easy agreeable evening we spent together, such as was without much of condemnation, and I trust not in more cheerfulness than was consistent with the joyous occasion.

*Fri., Oct. 13.*—Received an account of the loss of the *Arctic*, on board of which were upwards of 300 persons, only about fifty saved. On board this vessel, an American steamer, was my dear friend Mahlon Day, his wife and daughter, so recently, so very agreeably with me. His loss will be lamented and keenly felt by the Friends of New

York, of which meeting he was a truly valuable member. A mournful calamity permitted by Infinite Goodness.

*Thurs., Oct. 19.*—On this day in the year 1833 (twenty-one years ago) the most precious gift of my heavenly Father as my chief comfort, delight and treasure, was taken from me. Inexpressibly dear to me is her memory, and now from heaven it seems her call was to me “cherish my memory, follow me as I endeavoured to follow Christ, and as thou hast witnessed, in dedication and devotion.”

*Fri., Oct. 20.*—S. Smiles was with me to obtain particulars for a memoir of the life of George Stephenson. It appears to me that Railways will be a favour to the world, and I do not regret, but far otherwise, that my time, care and attention was so closely occupied for many months. Except with the help of a faithful secretary, R. Oxley, the care and charge of providing all materials and all the costs for the waymen’s wages rested on me. If I have been in any way made a humble instrument of use in the creation, all the praise, and I render it, is due to my God.

*Sat., Oct. 21.*—A tendering sweet feeling of being united to my precious ones gone before into the Realm of Joy and peace, my treasures already there. The blessing of my existence, my precious wife, my daughter Mary, my son Isaac, my son Edward, my daughter Rachel. Sweet, affectionate, obedient, loving, pious children.

*Mon., Oct. 23.*—My friend, Robert Stephenson the engineer, to spend two or three days with me—a man of most highly gifted and talented power of mind, of benevolent, liberal, kindly, just, generous dispositions, in company most interesting. My dear Sons John and Henry dined with me. At tea at my son Joseph’s, a considerable and interesting company. At home to sup, and after it some social interesting subject occupied us to near eleven.

*Tues., Oct. 24.*—At breakfast with dear Henry ; present, Robert Stephenson, John Dixon, T. McNay, F. Mewburn, David Dale, Beaumont Pease, J. Pryor Hack, and Thomas Booch. After breakfast, Robert Stephenson and four more

went up the S. & D. line as far as Hounds Gill, and enjoyed their day. The evening pleasantly spent nearly alone, expressing to Robert Stephenson my anxious desire that smoking and taking wine might be carefully limited. Free, open converse. Oh my soul, be upon the watch. . . .

*Thurs., Oct. 26.*—Robert Stephenson, after a pleasant social visit, left me this morning. . . .

*Fri., Oct. 27.*— . . . In the evening I had the company of the three sisters Procter and twenty of their pupils. To entertain them and see them in pleasant health and spirits is very grateful to my mind. A present of a book was made to each Girl.

*Mon., Nov. 6.*—Affecting account of misery in Sebastopol, and devastation in the bombarded City; the cruel want of water, the misery and wretched state of the English soldiers by the want, it may be said, of efforts to make existence anything but one of great privation and distress, and among my countrymen added to their misery great numbers slaughtered and far more suffering by wounds. When shall horrors cease? May the Highest hasten the day.

*Fri., Nov. 17.*—Wrote to E. P. Gurney. Is the sword, so destructive in this sad war, to devour for ever? Surely in the favoured but lowly and despised Society of Friends that day which is foretold of bending the sword into a ploughshare has dawned. Oh, that the accomplishment of this prophecy might soon be fulfilled, that the earth might enjoy its Sabbath.

*Sat., Nov. 18.*— . . . Accounts of great slaughter among the troops in the Crimea; very many of the finest men in the English army, the Guards.

*Mon., Nov. 20.*—There is at this time great exertions making in every part of the kingdom to raise a very large sum called a Patriotic Fund, for the widows and orphans of those who may be slain in battle or die of disease in the Crimea or elsewhere. In this movement Friends feel they can take no share or mix themselves in anything connected



with war, yet if poor sufferers come under their notice the law of kindness must be fulfilled.

*Thurs., Nov. 23.*—The Essay meeting held at my house this evening was a very pleasantly interesting one, sixty-five were present. This Fair-day (cold and snowy) was very thinly attended, once a very busy one, seems now to be wearing out, while the fortnightly fairs have very much increased.

*Mon., Nov. 27.*—Gratitude clothes my mind when I think of my blessing and privilege of being a member of the Society, and that all my dear descendants are members. To us and our beloved Society is the enjoyment of that great serenity, peace, and comfort we are all so graciously permitted to enjoy. None of that suffering death and dying so prevalent in the Crimea, none of the bemoaning of parents over their wounded sons, no sorrow or wailing of our widows, no crying of our Orphans.

*Wed., Nov. 29.*—The £500 we [Robert Stephenson & Co.] have given for the establishment of schools at Newcastle on the broadest and most tolerant religious principles, seems to me will be got hold of by the never satisfied grasp of the Church of England,—doomed some day, I do believe, to melt away, it may be by political strife; but a day of more light and truth will follow.

*Wed., Dec. 13.*—Accounts from that scene of bloody warfare are on every ground discouraging and very affecting. Suffering and slaughter very great. Parliament met yesterday, and I am sorry to observe, however angrily anyone may speak of the neglect of many essential things, a warlike spirit prevails in the nation. Oh my soul, be mindful and careful about thy own business.

*Mon., Dec. 25.*—This day having a Popish designation, *Christ's Mass*, may well be thankfully remembered by the pious Christian, if it is the day on which the Saviour of men was ushered into the world gladdening good old Simeon

and every one in measure who rightly thinks of this great event—but to what an extent this day is spent in riotous banqueting and forgetfulness !

The following day he entertains all his descendants about Darlington and others, "twenty-one in all." On the 30th December, he records, "The first Iron drawn from the two newly erected Furnaces." This was the birth of the great Cleveland iron trade.

Considering his soul's progress during the year, he puts certain queries to himself, and in "great reverence and humility," can say that he trusts he is nearer "in preparation and fitness" for his change.

The love of my Lord and the more constant sense of His presence and overshadowing abiding with me, being more precious as well as more generally felt, with supplication for complete purity and sanctification.

## CHAPTER XVIII.

1855.

FROM now till the end of 1857 the writing gets gradually more shaky, but it is in this year easily read. His religious entries breathe more hope. He watches agriculture and Nature with the same keen interest, struggles to keep awake in meeting, and as of old, to keep down his naturally too cheerful disposition, remembers his lost wife, and travels to visit relations, Friends, meetings, and regularly to Ayton to look after the Agricultural School. He notes the signs of his old age, "some feeling of trembling in walking," and "a tendency to stagger in stepping."

*Tues., Jan. 9.*—Cheering tidings of peace being near are currently believed.

He refers in January to the pleasure of his visits to Woodlands, to see his grandson "J. W. P. and his Mary," and throughout the year continues a habit of spending every "seventh-day evening" with his "beloved descendants" at Southend.\* With his usual hospitality his house seems to be generally full of visitors. In regard to one party of relations from a distance who settled down on him he makes the only

\* The day I was writing this I had a visit from his great-granddaughter, Mrs. Theobald Butler (*née* R. M. Leatham), and she, in answer to a question of mine as to how much she could remember of Edward Pease, said she had a very distinct recollection of him, and especially of going to Southend always on *Saturday evenings*, and of being given gingerbreads and Pomfret cakes (a liquorice sweetmeat) by him, and taken on his knee.

remark that betrays that he ever is tried by the continual arrivals and departures of his guests, and it is rather a good one :

While I feel thankful for being enabled to exercise a kind hospitality to my friends and relatives, yet the social comfort varies greatly between those who come to partake and share the enjoyment of pure friendship and those who come solely for their own convenience, it is a difference between a sacrifice that costs something and enjoyment.

On the 17th he says there are no more tidings of the approach of the blessing of peace, but thinks apparently the fall in the price of wheat 6s. per quarter in London, a good sign and "a cheering change for the poor."

*Wed., Jan. 31.*—Great political changes anticipated by Lord John Russell's resignation. Ministry outvoted by 257 majority. To me it appears gloom is continually spreading over the prospects of this kingdom, and it may be in the counsel of Infinite Wisdom that ere the troubles of Europe and this wicked war cease, that the great parent of all who once said, "I will overturn—I will overturn," may execute the like sentence on this and other lands.

*Tues., Feb. 6.*—Received an account of the death of my cousin William Aldam, the only surviving descendant of my uncle Thomas Pease. W.A.'s character as a very honourable merchant and man stood high, with good dispositions and kindness without a (? very) tender conscientious attachment to the principles of Friends, it may be said he walked with them. . . .

He is glad that it was in the hearts of his dear Sons "to give half-a-ton of coal to innumerable poor widows and families" this month. He refers at times to the war, but sees "little abatement in the sad infatuated spirit which has so lamentably prevailed," and remarks that "confusion seems to stand at the

door of all War proceedings abroad, and in all legislative proceedings at home. The last four weeks has seen Lord Aberdeen's ministry quite overturned; Lord Palmerston formed a new one, it soon dislocated itself and again for a week or two we were without a Government."

*Sat., Feb. 24.*—Lord J. Russell gone to Vienna to endeavor to make peace. May he be able to effect a measure which seems fraught with so many blessings to this greatly misguided country. John Bright, with a temperate manly boldness, expresses his earnest sentiments on the war and all the measures of Government. It appears to me he is teaching Parliament and men in power more correctly to act, to think, and to speak, and that there is truth of great utility generally in his declarations.

He alludes on the 5th March to the death of the Emperor of Russia, and hopes peace may be among the changes caused by the event.

*Wed., Mar. 4.*—Went with dear John to call on Henry Pascoe Smith, at Hall Garth, a worthy magistrate, and very useful in this vicinity. H. P. Smith is a man of buoyant spirits and uncommonly facetious, with good sense. Apprehending a day of solemn consideration through divine mercy might yet be his, in a few words I adverted to it, and gave him J. J. Gurney's valuable work on Love to God. Do I sufficiently Love God?

*Sat., Mar. 17.*—At Southend this evening, the Dean of Ripon present, a learned liberal Priest. . . .

*Wed., Mar. 21.*—This a day appointed by Government for a general fast, and it may well be a day of humiliation for all who, by their maladministration, added inexpressible cruelties and sufferings to all the dreadful cruelties of war. [Allusion to the shameful conduct of the authorities in their neglect of providing necessities and clothes to the troops during this terrible winter.] There is a general natural contempt and dislike to the fast, which gives me some hope this Popish proceeding may not be resorted to. . . .

*Fri., Mar. 23.*—Government having ordered that no interments shall take place in our burying ground nearer than twenty feet of the Meeting-house, or any other dwelling house, I have planted Lauristinus, Box, and Chinese Arbor-Vitæ near the Meeting-house, and a yew hedge across the burying-ground at the west end of the Meeting-house.

He feels much a visit from his son-in-law, "Richard Fry and his niece Sally," who come to spend three weeks; the former arrives for the first time without his wife, and awakes memories of "our enjoyment of the past." He is anxious about his "fine minded, valuable nephew, Thomas Whitwell," who is ill with scarlet fever. He approves of the zeal in subscribing to the "Famishing in Scotland." He refers to Miss Fry as "Sally, a pleasant, dear, lively, interesting girl," and takes her a drive on *Friday*, 6th April, which day, he adds, is "in the town an idle day, being one of those popish mass days called Good Friday." The next day he takes her to "spend the day" with his "grandchildren, C. Albert and Rachel, and my three great-grandchildren" [Leathams, of Gunnergate, Middlesbrough]. He is interested in Henry's "one first step towards obtaining a companion for life; the choice has my approvance, and is, I think, judicious," the only element to render it in any way "dubious, is disparity of years."

This disparity of years has been a great gain to my generation and all Edward Pease's descendants. As I write his choice still survives amongst us, a link between the old order and the new, and combining the best in both.

*Mon., April. 16.*—Beautiful mild weather, heavenly goodness allows all around me that is visible to smile. But, oh for this poor sinful kingdom, while destruction and horrid slaughter is going on by the fierce bombardment of Sebastopol, by the English and French, the Sovereigns of both are now

revelling in the waste and splendor of our national resources in London. Surely the Most High will be avenged if such doings and such a Nation as this, etc.

*Wed., April. 18*—Watchman, what of the night? Eternal day must be near at hand, art thou prepared for the brightness of its arising? Having watched for its dawning with more frequent constancy, than the opening morning, may my feeble efforts to be ready, to love and serve my Lord, find acceptance.

*Thurs., April, 19*—At Ayton to attend the interment of worthy Hannah White, the once faithful nurse of my beloved Mother and Sister Mary until the close of their days. She was two years younger than myself\* . . . .

Amongst his references to the War:—

All yet seems dark; it may be that this transgressing kingdom may have to feel that which is reported regarding Russia, the revolt of the Serfs against the Nobles. . . The Emperor of the French has had two pistol shots aimed at him.

He goes to Hartlepool early in June to see Cuthbert Wigham, "a sweet character," and on to Seaton "to see my Meeting-house and little property there." He is "thoughtful" about "his son Joseph's name being brought before the meeting as suitable for the station of an elder," and very much as he loves him, and much as he is satisfied that there is "some religious mindedness and that there is a useful discerning spirit in him," he feels he could not have proposed such a thing, for "there is about his dwelling some approach to an outward greatness," and in his life "a largeness of engagement not consistent with the simplicity of the Gospel." On the 8th of June, with the expression of doubt from J. C. B., and perhaps one or two more, the sense of the meeting was in his favour.

\* His mother Mary Pease, ~~nee~~ Richardson, b. 1736, d. 1821. His sister Mary Pease, b. 1764, d. 1820 unmarried.

He notes on the 25th May the birth of an eldest child, a daughter, to "dear Mary J. W. Pease."\*

On the 31st May he completes the eighty-eighth and enters the eighty-ninth year of his "pilgrimage in this vale of vicissitudes." He describes his night's thoughts and states: "Vocal prayer in a low voice on retiring to rest with my head on the pillow has at times comforted me."

On June 25th, "My Grandson, Edward, at age yesterday." In July he goes to Ackworth, and has his grandson for his companion. He makes this month his "annual balance" of his accounts, and from the advance in value of railway shares, discovers "a large increase of his property," and prays he may dispose of it

in useful gifts and almsgiving, for all my Lord gives, it is yet His own, and oh that He may condescend to instruct in all respects in its use.

*Sat., July 21.*—For the last week or two I have found my walking powers diminish so that to walk hence round the orchard requires two or three rests, but how gently and kindly my Heavenly Father deals with me in leading me through life. . . .

In August he has "beloved E. P. Gurney (J. J. Gurney's widow), with her niece, Harriet Kirkbride† "as his inmates." He notes at the beginning of the month that

For weeks past rain has fallen that I do not remember equally destructive hay weather—in many places it has been gathered to the dunghill instead of the Stack.

\* This child was Emma Josephine, who married Vincent Waldo Calmady-Hamlyn, of Leawood and Paschoe, and who died in 1888, leaving an only daughter, Sylvia Mary Calmady-Hamlyn.

† Afterwards married Theodore Fox, of Falmouth, brother to his grandson Joseph W. Pease's wife, Mary, *née* Fox.



On Friday, 10th August, he goes to Newcastle, and has an "agreeable meeting" with "Robert Stephenson respecting admitting W. Weelans into partnership in the Forth Street Concern," and stays at "Cousin Geo. Richardson's, much to my comfort."

He stays at Marske, where Joseph's seaside residence, Cliff House, still meets with some disapproval :—

There is a nice point distinguishable by the sensitive mind as to using this world and not abusing it ; the swift witness will unfold what is right in my beloved Joseph's dwelling, and in all he does my heart's earnest desire is that he would consult this witness and if so I think some fittings would be different.

This seems rather an anti-climax to us now-a-days. The day after this entry he visits Hutton Low Cross, where his grandson, J. W. P., has his shooting, and stays in the autumn.

*Wed., Aug. 22.*—Accounts of great slaughter of the poor Russians in the Crimea, 4,000 or 5,000 ! Surely the wickedness of this country is great in not insisting on our Government to make peace, but how increased is the wickedness of this kingdom in hiring the innocent Swiss, Germans, and Sardinians to fight in the Crimea. If national crimes are to be repaired by national punishments, heavy is the scourge we may receive, but man's great transgressions are oft passed over by a gracious God, whose mercy is greater.

*Sat., Aug. 25.*—The poor man X——, of ——, who by everyone is suspected of having by slow degrees poisoned his wife, and who has been repeatedly examined by a bench of magistrates has this day been committed to —— Jail to take his trial on most strong circumstantial evidence.

X——, who has been several months in —— Gaol, . . . . and believed to be guilty by nearly every person, returned home to —— this evening amid hoots and hisses, proof having failed to fix the poisoning on him.

My father told me that one J.D., a man he knew who had a dislike to this Mr. X., talking about the

crime for which he had been acquitted, said, "I couldn't resist the temptation one day when I was alone with him after the trial of speaking to him about it." "What did you say," said my father. "Oh, I just said 'Now, Mr. X., there is a thing I'm very curious to know, and now you and I are alone together I want you to tell me something just between you and me.' He said, 'Well, Mr. D., what is it?' I said, 'I want to know just to satisfy my own curiosity whether you poisoned your wife or you did not.' 'Oh, Mr. D.," he replied, 'how could you think I could do such a thing? I wouldn't have done the poor woman any harm for worlds.' 'Thank you, Mr. X——' I says, 'that's all I want to know, I was curious to hear the truth, because folks say you did.' He was very uneasy and uncomfortable at this turn of the conversation, and soon got up and left me."

*Fri., Sept. 31.*—My son and daughter Gibson and theirs, come this day from Balder Grange. . . . An obvious and striking improvement has taken place with Irish reapers. They are not nearly so numerous as formerly and their appearance wonderfully changed. Instead of that great wretchedness and being clothed as in a bundle of dirty, despicable rags, they are now generally neat and clean.

He has his "dear Irish Friends Ellen and Lydia Pike and daughters Louisa and Mary, with Ann Bewly of Dublin," to stay with him for a week. At parting "tears were shed in the feeling that we could not expect to see each other's faces any more." On the 29th September :

The news from Sebastopol is a description more horribly wicked and cruel than I believe history has ever told: the burning of a hospital with 1,000 wounded soldiers raving mad with thirst and agony!

*Thurs., Oct. 11.*—At York. . . . and present at the interment of a Friend, James King. His predecessors for two generations known to me. This burial was the first in a new graveyard neatly laid out not far from the Retreat. . . . The meeting was favoured with the ministry of Thomas Pumphrey and Priscilla Green. But oh, I was so oppressed with heaviness, to me it was a profitless time—how sad !

*Fri., Oct. 19.*—A beautiful fine, mild day, after a very severe frost two or three days ago which killed the dahias, etc. Fruit exceedingly abundant. Apples, Pears and Plums very cheap, potatoes good and very little disease but very high priced, 2s. 9d. per bushel. Wheat 10s. 6d. and Oats 4s. per bushel. Monetary matters in France and England much convulsed, discounts now seven per cent.

Among his visitors and callers this month are Josiah Forster, "Cousins J. and R. F." and Lord Henry and Lady Vane; he talks with the latter for two hours. "She is an agreeable woman, and he an intelligent, well-informed man; gave her J. J. Gurney's 'Love to God.'" He has taken an interest in a Polytechnic Exhibition, to advance the funds of the Mechanics' Institute, but at the conclusion he cannot reflect on it with unmixed pleasure, considering that young Friends had made the arrangements, and they had "introduced singing and music, calculated to give a taste for such and to destroy that mental peace much sweeter than sounds."

*Wed., Dec. 26.*—Burning letters and papers that my dear executors might have less to do when that solemn duty falls upon them which has occupied much of my time and attention. My hope is they will find very few of my accounts troublesome or intricate.

*Fri., Dec. 28.*—At Southend. The evening spent less to my comfort than usually, the levity etc., of what is termed a Christmas Tree was below that which belongs to those who have attained to maturer years.

The review of the year includes his own "uninterrupted good health," no "distressing event" among any of his "precious descendants," "enough of prosperity," etc. He ends :

Surely I must be drawing near the end of my long life.  
May He condescend to be with me at the most awful hour,  
. . . and in mercy, all of mercy, receive me into his  
Heavenly Garner.—Amen.

## CHAPTER XIX.

1856.

ON the fly-leaf of his diary is written, "Often and much alone, this book may be called my communing Companion."

. He begins this year by wanting to go, as usual, to the Quarterly Meeting at Newcastle, but feels it will be too much for him, and that "the feebleness of my limbs and my pace makes me too much a care to my too affectionate relatives and friends"; it is a comfort to him that "eighteen of my precious family" go. He enjoys entertaining his relations, and spends one evening having letters read to him, "which my dear departed mother wrote, then in her eightieth year." The same day he hears the "cheering news" that the basis of peace has been agreed on. As an example of the deliberation and care taken in little matters in those days, I give the following:

*Fri., Jan. 22.*—Very thoughtful in hearing my dear son Henry was contemplating a trans-Atlantic tour, affectionately depending on my conclusion. May we be assisted to determine aright.

*Wed., Mar. 5.*—Burning a great number of letters from my beloved sons and daughters and grandchildren. All proofs of their most comforting kindness and affection are strongly expressive of this and many matters and thoughts of enduring interest.

He enjoys having thirteen of his g with him, and in a beautiful sort of pra future ends, "May we love Him to the He will love us at the End."

*Sat., Mar. 15.*—I was brought very low on h association of young Friends at Bradford had up the use of simple and plain language. I not this a time which we may as of old say the T are in affliction. Is not such a combination disposition to those who formerly broke down th of the Lord's house with axes and hammers.

He goes to sit by his "dear sinki death-bed; it reminds him of the days by the "same bed when my dear languis [Joseph Pease, of Feethams] was laid th dies the 2nd April. It is curious to note in simple things: he attends "an intere on geology"

in which was a large display of the inhabitant and water when all was chaos. Figures of h the former creation, etc. . .

He still watches his garden: note first asparagus is cut (26th April), whe berries set, when the lilacs come into l "showing for flower," and when the Plum a trees are in blossom. He never forgets his and says, "If it is permissible to enjoy t not revealed and is hidden; then he ma sweet, indescribable sense of endearment his spirit when he "thinks of his precious and his beloved children, loved all far beyo can tell."

*Wed., April 30.*—At Southend with the Trus Richardson's Legacy Fund, dear Henry and S

not present. It was a pleasure to see the distribution of many donations . . . encouragement for pupil teachers, Friends in low circumstances, for schools, and the blind such as I apprehend would be approved had T. R. being living.

*Sat., May 17.*— . . . In looking to spend the afternoon with my seven grandchildren at Southend (their parents being in London) I compare myself to the stem of an old rough barked Oak quite staghorny in its branches, with a *few* green worn leaves upon them, incapable of being to them what I would, a gratefully refreshing shade.

*Wed., May 21.*—Swallows first noticed this Season.

*Fri., May 30.*— . . . My health as to all personal feeling is perfect. Stiffness of limbs, limited powers of action and walking more completely confirm my old age than any othersenses. Sight is imperfect, taste, touch feeling and hearing unimpaired. Great is the longing of my soul to return to my gracious Creator, thanks and praises due.

The next day he notes, " This my natal day, entering my ninetieth year." On Sunday, 8th of June, he " heard of the death of dear Sam. Gurney, at Paris," and the next morning writes :

On reflecting on beloved Sam Gurney, I see the man beyond all others I ever knew, the accumulator of vast wealth, in talent conspicuously pre-eminent, kind, generous, beloved, a Friend sound in principle, bound to the Society, in candour and counsel remarkable. In the Meeting for Sufferings I have admired his clear directing views, and also in our Yearly Meeting often dropping wise, just, good opinions. His end was in blessed peace.

On the 10th he goes with about fifty young people and others " to Hutton Ironstone diggings," " delighted with the mountainous scenery, and dining on the heather covered hills under a wall " ; then to Cleveland Lodge and a " bountiful tea on the Lawn in front of the house," and on the 14th he adds,

Joseph left home to attend the burial of Sam. Gurney's remains, and this forenoon the mourners (very sincere ones they will be) may be standing round the Grave of this almost unequalled man.

And then contemplating those assembled in heaven, he desires to be there too.

He circulates "2,000 testimonies" concerning S. Grellet to his friends. He pays a visit to "Middleton Tyas with my cousins Edmund and Juliet Backhouse, and accompanied there by son Joseph and Joseph W. P., his Mary and babe.\* For a month he lives at Southend, "perfect loving-kindness from beginning to the end."

*Wed., July 9.*—The Barnard Castle Railway was opened yesterday; it was wet.

On the 17th, "Got up all my hay in good condition. Little of summer warmth has yet been felt, and very late are all the products of the earth:" and on the 22nd, "The first hot day this season"; he spends it in "tranquil delight," seated with his grandchildren "on the terrace at Marske," and adds, just like himself, "I fear my mind was more at ease and peace from my nature rather than of Grace." On the 29th he dines with 130 at the "annual school meeting" at Ayton.

On the 1st August, Friday,  
went up the Barnard Castle Rail Way with my dear son Joseph. The day very warm but no change of colour, as of approaching harvest, yet perceptible.

In the evenings of these hot days he drives out and records the appearance of crops, and the first "harvest tints in the cornfields." On considering all he has given away to his family and sons, he looks

\*The babe Emma Josephine Pease, born 1855.



forward to being "rather straitened and limited in my annual income." He says "I am now much alone, except when my dear Grandsons come in to dine," all the family being away at Marske and Ayton. It is not till the 20th August that he first can record corn cut. "Two fields of Barley cut near Gainford; the price of grain rises."

*Fri., 22.*—My cousin J. B. Braithwaite, his Martha, sister, nurse and three children came, their company pleasant and instructive. As Friends in consistent principles and demeanour truly exemplary, it is a comfort to see and entertain such strangers.

On the 2nd September he is "informed that my beloved Elizabeth Lucy was yielding to John F.; she is a lovely, sweet child." John Fowler, whom she married, was the inventor of the steam plough; he died from the results of a hunting accident, when I was a small boy, and the big weight-carrying grey horse that fell with him, was at our stables after the accident, at Hutton. When my Uncle John died, my father ordered the horse to be shot, and I went to say good-bye to him as he stood with his head over the gate of a paddock before he was executed. I can remember my indignation at the deed, and my thoughts as I saw his limbs hanging in the kennel larder, and my disgust at being told his skin would fetch ten shillings or a pound. John Fowler left one son, John Ernest, who died at Algiers, at the age of twenty-one.

In September he again entertains the

Braithwaites, seven in number. . . . He is a most intelligent man, sound in judgment, with a well stored mind, invaluable in his position and station as a minister to his friends in London and elsewhere.

He also enjoys meeting "Sarah Fox, of Falmouth, was a Hustler," and talking over with her the "by-gone days at Undercliff."

*Thurs., Oct. 2.*—A very impressive good exhortation in sweet gospel affection from Mary Waterhouse, chiefly addressed to the young. Oh, that it might be as a nail fixed in a sure place. . . .

*Tues., Oct. 7.*—An unusually large meeting . . . yet a little tried in mind by a Friend speaking on a text in Proverbs often not literally and practically true. Difficult texts not clearly explained should be shunned as unsatisfactory and disappointing.

On Monday, 13th October, he records a beautiful day, and remembers the date as always :

*This day*, twenty-three years ago, was the time of my great loss and most heavy affliction, when my precious Rachel, the true partner of my Joys and sorrows, was taken away. My counsellor, my blessing, my helper heavenward. Ah, there in the fulness of Joy her spirit rests.

The next month, among his many visitors are " Wilson and Mary Crewdson and family."

It vividly revived their most affectionate kindness at that sorrowful time, now upwards of twenty-two years ago, when all that was most worthily loved on earth was taken from me, expiring at their house in Plymouth Grove, near Manchester.

*Fri., Dec. 12.*—Much converse about a railway to Kendal, etc. . . . Henry at Ulverstone respecting it. . . .

*Mon., Dec. 22.*—Two of the girls from the Procters' Boarding School, Mary Allan and —. Webb, from Mullen are with me during the major part of their vacation.

*Sat., Dec. 7.*—At Southend, and the two Irish girls, Webb and Allan, now with me. The Emperor of Russia has signified that he designs to admit a Constitution to the Finns, treated with so much cruelty by the Baltic fleet. Friends have ever been against war and piracy.

There are other allusions to the wanton wickedness, etc., of the Baltic fleet earlier in the year.

*Wed., Dec. 31.—* . . . The past year and bygone years have found me, especially since my precious companion was taken to heaven, more and more anxious to acquaint myself with God, who in His great mercy has condescended to draw near to me, visited me in His love and granted me, blessed for ever be His Holy name, a good hope that through the intercession and advocacy of His son, who laid down His life for my complete redemption, I may be an heir of Immortality in His kingdom. I should be short of that gratitude which is due to my gracious Creator if I do not commemorate the past year as one of abounding mercy every way. The blessings of a happy and entirely healthy existence. . . . surrounded by descendants of three generations . . . all having my prayers that they may be more faithful and far more useful in their generation. . . . What the unfoldings of the coming year may be is known only to Him Who doeth all things right and well. Æ. 89 and 7 months.

## CHAPTER XX.

1857.

AND now we have got to the last year of the diaries, the writing betrays evidence of a hand shaking and eyes dim with age. In this volume is a slip :—

These books, kept for a notice of passing events and often giving rise to a self review and seriously useful reflections, sometimes personal, may at once be destroyed.

*Sat., Jan. 17.*—A subject of general converse and greatly condemned is the Bombardment of Canton; the destruction of the City and Forts is deemed a harsh and cruel revenge for some misdoing of the Governor. . . .

He alludes with gratification to the proposed "rail-way across the Kingdom to unite this county with Westmoreland and Lancashire," but has no desire to live to see this and many other works of utility accomplished.

*Sat., Feb. 7.*—Heard of the decease of my cousin George Stacey in the evening of last 5th day. Years have passed over since his powers of mind and body were almost entirely (the latter especially) prostrated. In middle life he was an active and truly valuable member of our Society, for several years Clerk to London Yearly Meeting.

On the 27th February he receives "my widowed cousin Jane B. Fox, of Falmouth, very sweet and tenderly affectionate."

*Wed., Mar. 4.*—The news this morning is very interesting and acceptable. The House of Commons have condemned that approbance which the Ministry has given to the cruel bombardment of Canton—majority against Lord Palmerston sixteen. In the House of Lords the conduct of Sir John Bowring and Admiral Seymour was approved, and nine Bishops voted in favour of this cruelty and bloodshed !!

*Sat., Mar. 7.*—I find the conclusion of a public town meeting is to grant my earnest request that no Testimonial be presented to me on account of my persevering efforts to perfect the first public Railway ever thought of. In this undertaking I had a good helper and warm coadjutor in my cousin Jonathan Backhouse, yet his cares and attention were much more remitting (*sic*) than mine.

*Mon., Mar. 23.*—A day of some trouble and anxious care, for my beloved Henry having consented to offer himself as a candidate for South Durham, has issued his address and is to expose his political opinions, etc., etc., before the assembled freeholders this evening. He has my near and very affectionate sympathy in this great voluntary trial he has brought upon himself. I *think* he will not be disappointed; if *he is*, I am ready to believe it may be a blessing to him. . . .

*Fri., Mar. 27.*—The day of Caroline Doyle's interment at Bristol, a day of mourning to the families of Fry. Dear Henry with his brother Joseph at the Hartlepoons to-day. I am anxious about their reception there, prejudiced as the people of West Hartlepool are by Ward Jackson, a bottomless man.

The next day at Southend he finds his "cheerful grandsons greatly interested and bustling about their Uncle Henry's election."

*Fri., April 3.*—The Parliamentary struggle was over this evening. Pease 2,568, Vane 2,533, Farrar 2,089. This result proves this section of the county is not in the dictation of the Duke of Cleveland. Yet the decision as regards my precious Son yields me no comfort, my fears and forebodings are in some

degree those of apprehension that it will not be for his soul's peace or that this dear Son may be exposed to temptations and discomforts. . . .

He himself remains "thankfully free from every excitement as regards" the result.

*Mon., April 6.*—Considerable excitement in the town, the Sheriff declaring the election of Pease and Vane. My mind does not derive comfort from dear Henry's election, but as an increase of virtuous right-minded men in the House of Commons is greatly to be desired, so I desire that merciful overruling goodness may permit some enduring good to spring out of what my dear Son does consider to be his right and important station.

A day or two later, after a "fluctuating forenoon" from Friends leaving him and calling at his house, he writes :—

It may be well to record one pleasing circumstance, possibly to the good result of the efforts in the Temperance cause, that from the evidence and inquiries I have made, not one inebriated person was seen on the day of dear Henry's return.

*Thurs., April 9.*—A small, silent week-day meeting. . . . From age and circumstances it has devolved upon me to break up our meeting. It is always a very serious thing to me. At times in the meeting and in my own spirit there is such a sense of precious worship I hardly dare to do it, at other times some impatience from no worship being felt.

*Fri., April 24.*—My friend Robert Stephenson came in about noon, he accompanied me to my nephew John B. P. to meet all my sons, daughters, and their descendants in this place who were present. The evening was pleasantly and gratifyingly spent in converse. But oh, my leanness in feeling at home in the body. . . .

*Sat., April 25.*—R. Stephenson left this forenoon ; his representation of the Forth Street concern bright and encouraging.

He handed a Hitchin Railway bond to the amount of £5,000 for dear Joseph and myself ; the bonds are at par, being four per cent. bonds. Cold.

*Mon., April 27.*—A pleasant assemblage at my dear Grandson J. W. P., and his Mary and her sister, socially, I hope allowably spent. . . .

*Wed., April 29.*—Prolonged and how long has been my voyage on this boundless Ocean of time, how large and manifold have been my blessings and preservations through the unmerited mercy of God. Ah, and how have I seen them that had forsaken Him blasted and blighted and obviously sink, whilst those who live near to the blessed instruction of his Spirit had in all respects a prosperous voyage and at last anchored where there were no more storms.

On the 1st of May Henry joins him at breakfast, "having yesterday taken his seat and been present at the choice of Speaker, etc., and returns home for the week's recess."

*Fri., May 8.*—Planted the West yard of the Meeting-house with cuttings of Ivy with the expectation that some day (not one that I shall live to see) it will be clothed with green and add to the agreeable appearance of the Grave Yard. My beloved daughter Gibson and her Francis came this evening, much to my comfort.

When they leave on the 19th he settles in at Southend.

*Tues., June 2.*—Deprived as I am of the power of reading the Holy Scriptures except the Book of Psalms and the New Testament which I greatly value, as having these in large type, I often lament that my memory does not supply me with the recollection of a larger number of instructive passages from the Bible.

*Mon., June 29.*—My dear Grandson Joseph W. P. announces to me that this morning a Son is born to him. It interests me

to have a male representative of my family in the third generation. May he, like Samuel, if favored to live, be a blessing and comfort to his parents. May they dedicate him to the Lord and train him for a dedication so holy !

He continues, though now ninety, to go to Ayton ; even attends the General Meeting there, " accompanied by Lucy Fowler and Wm. Ball " ; " 120 dined at the school " (4th August).

*Thurs., Aug. 6.*—This day the marriage of my beloved Grand-daughter Elizabeth Lucy to John Fowler. The meeting very large—the ministry of John Dodshon, John Pease and the supplication of Isaac Sharp . . . pertinent to the occasion and instructive.

He records the instantaneous death of Thomas James Backhouse at Seaton. He goes to Barnard Castle with Rachel Fowler, and throughout the autumn makes his observations on the crops and weather, as of old.

*Fri., Sept. 18.*— . . . Accounts are still received from India of fresh revolts and sad details of most cruel murders of hundreds of men, women and children, of officers and civilians, that hundreds of Europeans have fallen before a savage, infuriated people and the rebellious Sepoyz.

*Sat., Oct. 3.*— . . . While I think there is a Christian liberty as to the use of liquor that can intoxicate, so I believe the Christian may use these liquors without abusing them or being abused by them. The Christian now, as the Apostle formerly, can do all through Christ strengthening him.

*Wed., Oct. 14.*—Parted with dear, pious, intelligent cousin J. Bevan Braithwaite. His eye and intent seems whilst attending to claims upon him as a useful Barrister to be fixed on the business of his Lord and Master, his life and conduct is a lesson and teaching for me.



*Thurs., Oct. 15.*—Informed of the death of my dear honoured valuable friend Sam Tuke, a man dignified by uncommon talents, most useful to the community and the Church in writing, and otherwise accomplishing much. A course well run, a day's work well done. I seem to shrink into merely nothing when I look at the man, his work and worth, and mine.

. . . Friend after friend departs; surely I ought to consider the messenger at my door. How shall I feel on his arrival? I trust with a humble resigned spirit, with some blessed hope, some faith in Divine mercy. . . . There was a day when through infinite compassion in a time of great downbreaking it was given me to see that a door was open which no man should be able to shut, and whilst that doorway was narrow [writing here illegible].

*Wed., Oct. 21.*—Great commercial difficulty and pecuniary distress is reported from America. . . . Overtrading is the cause, so that nationally and individually it is true that they who make haste to be rich pierce themselves through with many sorrows.

*Friday, Oct., 23. Morning.*—I leave the record of this to me eventful and rather trying day until it is closed. *Noon.* Called upon by twenty, mostly my fellow [townsmen?] to present me with an address commending my early exertions respecting Railways and Engineering, also my Sons. While to be useful in our day and live in their esteem is to be gratified, yet the Address presented is quite too full and above all our services.\*

The autumn is most "genial"; late in November there has been "no frost to injure Dalias and late flowers." He notes "the pecuniary troubles and difficulties which many opulent and highly respected houses are severely tried, and some compelled to close." He hears of relatives and friends affected by this calamity, and is very much concerned, "especially for all those concerned pecuniarily in the Shotley

\* Vide p. 100, et seq.

[? Shirley] Iron Works," and he does not see how they can "escape being swallowed in the Gulph." He attends regularly the "select meeting."

On the 31st December, in a longer entry than usual, he sums up the year. He says among other things, that

Winter has proceeded thus far without almost any appearance of it, the mildness, the afterwarmth of the day has been, and yet is quite remarkable ; grass has continued to grow, and greenness is universal ; primroses and similar evidences of spring from the swelled buds on the trees. . . .

He records his own and descendants' good health : the troubles resulting from the failure of the Northumberland Bank. Then come in writing I cannot decipher some remarks in regard to his "precious family," and then the last sentence of these records :—

Then as regards my precious Sons and daughters, inexpressible is my comfort in them and in believing that the divine life within continues and does encrease—weaning them from this perishable world.

The love of family and solicitude for his descendants mark him to the last. We now say "Good-bye" to the good old man. He lived to the end of July, 1858, and then, having done justly, loved mercy, walked humbly, and loved God to the end, He was with him at the End.

For him the warfare is accomplished in the fight he thought right to fight. The victory is won. Who will say, who has smiled at the pedantry of his "plain speech," or when he sat "a spectacle" with his hat on in Church, or when he called himself to task for looking at the *Illustrated London News*, or for betraying

his "naturally too cheerful disposition," that it was not a brave fight? Think of the old man standing many years ago over the snow-clad mound, in the night wind, where rests the "once lovely form" of his "precious Rachel, and of something else which has not entered into the heart of man to conceive, which God has laid up for those that love Him."

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## APPENDIX I.

*Vide p. 20.*

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### A PLEA FOR A PEACEABLE SPIRIT.

*Addressed by the Yearly Meeting of the Religious Society of Friends, held in London, 5th Month, 1901, to its members and to the Christian Churches.\**

The continuance of the terrible struggle in South Africa has made our hearts heavy under a sense of the feeble witness which we and other churches have borne to the gospel of peace. War has laid its spell of hate even upon the Church of Christ, in strange discord with her message of redeeming love. The political origins of the conflict are beside our present purpose. The avalanche has fallen, and now it is the ruin in its path that compels consideration. Confronted with war's aftermath, the Christian conscience is ill at ease, and the way is open for the peaceable spirit of the gospel to re-assert itself in mind and heart.

Many who at first supported the war with honest conviction, recognise the moral deterioration that has marked its progress. Individuals have made heroic sacrifice for a cause which they believed to be just: many have borne with resignation the heaviest sorrow which can darken the home; but, in the nation as a whole, the merciless logic of war has induced the suppression of the noble impulses, and has shut the door

\* For a general statement of the views of Friends upon the subject of War, see the Address on "Christianity and War," issued by the Yearly Meeting in 1900, to be obtained at the offices of the Society, 12, Bishopsgate Without, London, E.C., where copies of this appeal can also be supplied.

on the promptings of love. As passion has risen, the old story has been repeated ; and once more the malice of man has trampled on the life of Christ. How lurid is the scene before us,—in Africa the long-drawn struggle with its roll of disease and death, the devastation of the land, the burning of homesteads, the driving of destitute women and children into vast camps, the widening gulf of hate and bitterness between the two races ; and in England the reign of prejudice, the fever of passion, the riots, the orgies in our streets, the preaching of vengeance by the press and even from some pulpits. Had men seen these things when yet they deemed war a remedy, surely the conscience of both peoples would have recoiled from the conflict as from a crime. It is under this burden of the realities of war that we would press the question, "Can such strife be consistent with the spirit of Christ?"

The defamation of our foes, which has defiled the columns of our secular and even of our religious press, cannot by any jugglery of logic be accommodated to the sublime command, "Love your enemies." The unchristian spirit which denounces "magnanimity" and insists on a "fight to a finish," has swept like a parching desert wind through the churches. Conceal it as we may, we have been betrayed into inconsistencies which stand exposed to a scoffing world, and weaken our testimony to God's redeeming love. In condoning militarism the Christian church destroys with one hand the edifice of love which she seeks to build with the other. It is her call to purify the national conscience, to build up national character, and to insist that in corporate as in individual life the one standard of conduct must be the standard of Christ. As an apologist for war she abdicates her function. The fellowship of mankind in Christ oversteps the narrow limits of any exclusive patriotism, while it preserves and cherishes the finer elements of national life.

The platform and the press to-day proclaim aloud the false doctrine of force, and men will scarcely brook the slower methods of peace. But in South Africa force has not solved but complicated the racial and political problem. And in China the barbarism of the allied intervention, with its atrocities

in the name of Europe, must for long years retard missionary effort, and stamps with hypocrisy a civilisation which professes brotherhood, but practises revenge.

The issue lies plain before the Christian church. On the one hand we see a growing reliance on military power for material ends, on the other the ideal of righteousness and love as the bond and foundation of empire. The ideal tarries through want of faith in the practical efficacy of the spirit and teaching of Christ.

We appeal to the churches to wake to their high task of maintaining a faith which shall make no compromise with evil, but penetrate life with the Master's spirit of peace. He who came to heal the broken-hearted and to proclaim liberty to the captives requires from us that we should bid the slaughter cease, and bind up the wounds of war with hands of mercy.

Signed, in and on behalf of the Yearly Meeting,

JOHN MORLAND,

*Clerk.*

## APPENDIX II.

*Vide p. 27.*

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### A "FRIENDS' " WEDDING.

*(From the Darlington and Stockton Times of March 8th, 1851.)*

In recording the proceedings in connection with the solemnization of matrimony according to the usages of the Society of Friends we feel some hesitation in so far invading the sanctities attaching to a rite so sacred, by entering into a detail of the minutiae of the ceremony; in deference, however, to the, perhaps, pardonable curiosity of the gentle reader, we so far lay aside that hesitancy, as to present an outline of the proceedings.

The wedding of Miss Rachel Pease, third daughter of Joseph Pease, Esq., to Charles Albert Leatham, Esq., of Cleveland Lawn, Middlesbrough, took place on Thursday morning last. At an early hour the Friends' Meeting-house was crowded to excess in every part, by an assemblage which included the beauty and influence of the town, and, to a considerable extent, of the district. At ten o'clock, a number of carriages arrived, containing the bridal party, who entered the ante-room or vestry; and at a quarter past ten, Joseph Pease, Esq., and Mrs. Pease, entered the chapel, followed by the bride and bridgroom elect; Mrs. Leatham, his mother; Wm. Henry Leatham, Esq.; John Bright, Esq., M.P., and Mrs. Bright; Mr. Joseph Whitwell Pease, and Miss Birkbeck, of Norwich; Mr. Wm. Birkbeck and Miss Gibson; Mr. F. E. Gibson and Miss Hustler; the three Misses Pease, sisters of



the bride, accompanied by Messrs. Fowler, Edward Leatham, and H. Barclay, Mr. Edward Pease, jun., and Miss Sophia Pease, of East Mount, and Mr. H. Fell Pease and Miss M. A. Pease, of East Mount. As we are not skilled in describing the mysteries of a lady's toilet, the curiosity of our fair readers must be contented with the simple statement that the lovely and accomplished bride was attired in a dress of white silk, surmounted by a paletôt (we believe that is the word), and bonnet of similar materials; and the seven bridesmaids appeared in dresses of pale lavender-coloured silk, with paletôts of white cashmere, trimmed with swans' down: the bonnets, with one exception, were of white silk; the appearance of the whole being in a high degree unique, chaste, and elegant. Prior to the entrance of the bridal party, we noticed the presence of a party of the relatives and friends of the family, among whom were Mr. Edward Pease and Mrs. Anna Pease, Mr. and Mrs. John Pease, Mr. and Mrs. Fry, Mr. H. Pease, Miss Coates, of Smelt House, and Mr. and Mrs. Edmund Backhouse. Amongst those present besides those we have named, we noticed Mrs. John Backhouse, Mrs. Wm. Backhouse, Mrs. Whitwell, Mrs. Isaac Wilson, of Middlesbrough, Messrs. Isaac Sharp, Wm. Backhouse, Isaac Wilson, Edgar Gilkes, J. G. Barclay and others.

After sitting for some fifteen minutes in solemn silence, the bridegroom arose, and taking his bride by the hand, said: Friends, I take this my friend, Rachel Pease, to be my wife, promising by divine assistance, to be unto her a faithful and affectionate husband, until it shall please the Lord by death to separate us.

The bride then said: Friends, I take this my friend, Charles Albert Leatham, to be my husband; promising, by divine assistance, to be to him a faithful and affectionate wife, until it shall please the Lord by death to separate us.

After a further pause of some minutes, Mrs. John (Catharine) Backhouse engaged in prayer.

Mr. John Pease then rose and addressed the assembly. He said the occasion on which they were met was doubtless one of exceeding interest—in having the opportunity of marking those whose progress they had observed from their birth—

in having the opportunity of observing those, if he might so speak, of a fresh generation entering into that covenant which was so marked throughout with events, and which death only could dissolve. He thought that the language of that covenant must have fallen very solemnly on the ears of many present as a promise, made in the presence of that large company, of faithfulness through life—a promise of union that should continue until the messenger on the pale horse should dissolve the tie—a covenant made on earth, but heard, as he hesitated not to believe, and recorded in heaven; and with all the love that he bore towards those who had entered into that covenant, and with all the love which filled his bosom towards their progenitors and friends, his heart went along with the prayer, that in heaven, His holy habitation, the Almighty God of heaven and earth, might not only have heard this covenant, but that in days to come, those who lived to see them might witness His blessing upon it. They as a religious society professed that marriage should be solemnised in a religious assembly, and that therefore it was meet that they should own and seek for the presence of Him, who although He had promised to be with two or three met together in His name, never once declared His absence from any assembly gathered in His fear and asking His counsel. And during the time of their solemn silence he had remembered that for the untold and inestimable blessing of a righteous marriage, as well as for all other religious blessings, they were indebted to that glorious Lord, who left the bosom of His Father and took upon Him our flesh; and died and rose again for us, for it was not unknown to them that even at this day, in nations where His name was not named, the marriage tie did not exist, and the greatest degradation and confusion was the result. It was also known to them that under the law (of man) that tie could be easily dissolved; but under that glorious gospel dispensation, under which it was their privilege to live, and which constituted so much of their accountability, that sacred tie was one that, as no man could make it for another, so no man could break it when once made; henceforth the man and woman were one flesh, and any separation short of death was sin before the majesty of heaven. It was at once consonant with the doctrine

of holy scripture and known to all intelligent Christians that the Lord made us and not we ourselves ; it was known that with the circumstances of our birth and first location in this life, we had nothing to do ; it was known that in many incidents of their infancy and younger years, the unseen hand of providence watched over them ; and as their steps tended towards man's estate, he thought it must be allowed that their accountability was gradually increasing. In such measure as they duly became more and more acquainted with His holy will their accountability increased ; and as in the earlier stages of life they had little to do with the circumstances in which they were placed, so when they came to the period of life at which their young friends had now arrived, they came to the point at which they could no longer remove from themselves any part of the awful responsibility belonging to them. In proceeding to the solemn covenant of marriage, the man in some sort took the responsibility upon his own shoulders, unless as a praying Christian he acknowledged the government should be on the shoulders of Christ. Whatever might have been the measure of responsibility in days past, when about to enter into this covenant, a due sense of responsibility ought to have been felt. As the marriage covenant was the most sacred, so it was the most important step of a man's life ; it would affect him every subsequent day and hour, and not only himself would it affect, but perhaps, through him, immortal souls not yet in the world, and it would doubtless have an effect on the life to come. He thought, then, that every true-hearted Christian, every praying man and every praying woman, having the prospect of such covenant would find the time preceding it one for prayer, and asking of divine counsel. The more they were acquainted with their own hearts, and with those who had trodden life before them, the more satisfied they would be that this view was true. In speaking of accountability in the divine sight, they still held that that accountability was only in proportion to the light received ; if a man had not received knowledge, his Heavenly Father did not call upon him to act according to knowledge ; if our Heavenly Father did not offer to man His guidance and strength, He did not expect him to act upon it ; but if it were true that not a

hair of their heads fell to the ground without His knowledge, could they doubt His care in things which should in all probability effect them and theirs in time and in eternity? Could they question for one moment that that ear which was always open to the cry of the poor and the complaints of His children should be closed when they were about to enter on a step like this? Mr. Pease proceeded at some length further to enlarge on the true spiritual nature of the union, and the solemnity of the responsibilities it involved, and, after referring to the temporal blessings it conferred, concluded by deprecating the disposition to rest satisfied with these blessings, as there remained for those who should be accounted worthy, blessings transcendentally more glorious than any in this world which should perish, but the treasure in heaven had the sure title that it should endure for ever.

Mr. J. F. Clapham then read a document, certifying that the proper preliminary announcements of the intention of the parties to the contract had been made, and that they had that morning publicly entered into the contract. The document was then signed by the bride and bridegroom, and afterwards by Margaret Leatham, Wm. Henry Leatham, Joseph Pease, Emma Pease, and Edward Pease.

Mrs. John Pease then engaged in prayer; after which Mr. Edward Pease invited all who were disposed so to do, to sign, as witnesses, the certificate of the due performance of the marriage—an invitation which was responded to by a goodly number of the family and friends. This terminated the proceedings.

Early in the morning, and at intervals throughout the day, the bells of St. Cuthbert's and St. John's sent forth their merriest peals: to these were added the best efforts of the Central Hall brass band; and occasional salvos of artillery ever and anon booming forth, all contributed to lend to the town the aspect of a holiday, in honour of the occasion.

### APPENDIX III.

*Vide p. 46.*

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Edward Pease's mother must have been something of a character, and her influence on his mind can be traced. She kept her eye on her sons and let them know when she thought they were not doing the wisest things in their business. For instance, she advises them as to how they may economise room in their weaving sheds, combing rooms, and mills, she suggests that more attention should be given to the comfort of those employed. "It is pleasant," she says, "for masters and servants to Love and value each other," and for masters "to show it by a proper regard to the conduct of servants, encouraging the sober and orderly, by labouring to reclaim the disorderly and if not recoverable to free them from such bad Company and make their work shops convenient and comfortable ; in this way valluable Servants will settle with you and be in your interest." She tells them to serve their friends when they want to buy ; that to do so "at a faire market price Obliges *them* and keeps them from going to others" and that it is "ungenerous to desire to have the whole advantage of a rising market if it was in ones power . . . persons of this cast are not esteemed generous nor Friendly."

In 1805, some fifteen years or more after this, she says in a letter to Edward :

Now to say what has wounded my feelings Is when anything willfull or obstinate, not thought to be accessable to reason is remarked It is saide He, Shee, or we are Richardsons ; Its true I have a Brother that has caus'd much sorrow and for Him and His I have nothing to say though I have had some satisfaction concerning Him of late which I am thankful for. As to my

forelders on my mother's side my Grandfather was a respectable Honist Friend and his Wife much esteemd as a Woman of superior abilitys and a Religious Woman, shee educated her Daughters three of whome were Ministers in good esteem. They had 12 Children 9 married with their consent to respectable Friends. No blemishes *among them*. And as to the succeeding generations both on my Fathers and Mothers side I think their is as much veracity and integrity amongst them as in most Famalys in our Day. I cannot blame myself for Obstinacy for I have ever esteemed others so much wiser and cueter, that I esteemed it a favour to hear the sentiments of my Friends. . . . Whether thou know it or not Thy Father is much Improved and come nearer to the truth than in the early part of His Life. He wou'd sometimes say to me " I see natural propensitys in Our Famaly which I endeavour to guard against." But had those propensitys been remarked in His Father's House and he or any of his Brothers replied " We are Coateses " how would it have been relished ?

This reference to the "obstinacy" and "willfullness" in the Richardson family is amusing for I often heard in my youth my elders mention the quality, and "a bit of Richardson" was used to express approval or the reverse of some stubbornness, or a refusal to be convinced or persuaded. In another letter she tells her sons (Edward and Joseph):

I was never a Friend to any project for great Trades or prospects of getting Wealth. . . . I often found our business too large and combersome. . . . I always wished old Friends in Trade served if their was a reasonable profit, feeling more satisfaction in that than in great gain, but I think you two incline to a way in which I have remarked several disagreeable events.

In 1812 she writes to Edward and presses on him the need of being careful to keep the things of this world in their proper places and even in business preferring others before themselves; she says:

It is often a source of sorrow to me, when I consider how great a part of my fellow-creatures are spending their time in mines and pits to gaine the nessasary support of life and how many more whose lives are sacrificed to avarice and ambition by the professors of Christianity which will certainly draw down the Divine displeasure on this highly favoured land.



## APPENDIX IV.

*Vide p. 47.*

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It appears from old Account Books in my possession that Edward Pease the elder and grandfather of the Edward Pease, the subject of this memoir, and his son Joseph besides being Combers, Weavers, and Wool-buyers did a considerable Banking Business, of a kind, for a small town like Darlington. In the oldest Interest Book I have, 1765-1799, there are 109 accounts. The deposits are small and the interest allowed on them generally  $4\frac{1}{2}$  per cent. Among the depositors who hold Bonds from Edward and Joseph Pease are, Mary Newby, Martha Richardson, several Turners, Jas. Rodger (and other Rodgers of Selkirk), Geo. Flintoff, Isaac Robinson, John Myers, John Kemp, Thos. Couldwell, George Pease, Lydia Richardson, (£900 of her money is lent on mortgage "on my land at Haughton Moor" at 4 per cent.) Hannah Walker, Jeremiah Henderson (and other Hendersons), Christo. Richardson, Wm. Richardson, The Rector of Hurworth (an account in respect of 4 fields sold to Thos. Pease, circa 1777) Jno. Weatherall, Wm. Jackson, Lancelot Lewis, — Benning (of Bd. Castle), John Calvert (Nr. Dalton), Dorothy Milburn, Jno. Parnaby, Ingram Chapman (also Thos. and Ingram Chapman "Juner" and "his son John"), Jeremiah McLain, Robt. Morton, Molly Dixon, Henry Robson, Robt. Smith of Greatham, Thos. Rudd (also John and George Rudd), Jane Jorden, Hannah Davenport, Jno. Heslop, Hannah Pease (account closed by payment of cash "Principall to John Frank and Ann Frank." A note to this account "1786 1 mo., 19. By Cash in Bond To Thos. Couldwell at  $4\frac{1}{2}$  per cent. Han. Pease to have the Intrest for her Life and

to be divided amongst Her children," v. Ed. Pease's will 1785), John Carr, John Baker, Jno. Scott, Henry Mason, Wm. Holmes, Geo. Simpson, Hy. Lamb, Jos. Oswald, Christo. Harrison (also Jacob and Philip), Ann Allison, Ralph Briggs, Thos. Richardson, Antho. Reed, Tho. Thirlanay, James Ianson, Susa. Singleton, Robt. Morrel, John Elgie ("Howworth"), Thos. Bowman, of Darlington, John Sowerby, John Benley of Darlington, Jonathan James Backhouse, John Lyon, Thos. and Mathew Nayler, John Cook, Thos. Moss, Mary Knight, Eliz. Revely, Hy. Dunning, Eliz. Parkin, Geo. Blakeston, Ed. and Francis Hall, John Olliver, etc.



## APPENDIX V.

*Vide p. 52.*

### ITEMS ABSTRACTED FROM RACHEL PEASE'S ACCOUNTS.

		£	s.	d.
3 Muslin Handkerchiefs ..	..		7	0
3 Pocket ..	..		8	6
Mode for a bonnet ..	..		3	0
A pair of shoes ..	..		6	3
A pair of gloves and mits ..	..		4	0
Gown making and altering ..	..		3	1½
Russet skirt ..	..		11	6
Cloth for shifts ..	..	2	6	1½
A pair of shoes ..	..		5	0
A muslin apron ..	..		4	7
A printed gown ..	..		19	0
A gown making and lining ..	..		2	9½
3 Pocket Handkerchiefs ..	..		2	2
A Muslin Handkerchief ..	..		8	2
A pair of Pockets .....	....		2	8
Firret ..	..		0	2
Silk and galloon ..	..		0	6
Cambrick ..	..		1	1
A pair of mits ..	..		2	2
6 pair of stockings ..	..	1	0	8
Ribbon, silk and worsted ..	..		0	4
A pair of shoes ..	..		5	2
A pair of Gloves ..	..	0	2	2
Shoes and pattons mending ..	..		1	3

			£	s.	d.
	A black Coat	.. ..	..	1 10	6
	Serge for a Cloak	.. ..	..	14	0
	A silk bind Petticoat	.. ..	..	17	8½
	A pair of Stays	.. ..	..	1 7	6
1795	A pound of pins	.. ..	..	2	6
	2 Aprons	.. ..	..	12	4½
	Muslin for Caps	.. ..	..	2	9
	A Petticoat quilting and silk	.. ..	..	3	4
	A Duffle Cloak	.. ..	..	1 5	2
	A Gingham gown	.. ..	..	1 0	2
	3 Shifts	.. ..	..	11	7
	2 Muslin Aprons	.. ..	..	12	9
	Hair Powder	.. ..	..		9½
	A Whip	.. ..	..	2	0
1796	Journeys and Presents	.. ..	..	37 1	7
	Presents and Vales	.. ..	..	6 12	5
	A Sarcenet Bonnet	.. ..	..	4	0
	Drab Persian	.. ..	..		9
	3 pair of Shoes	.. ..	..	18	9
	Gowns making and lining	.. ..	..	1 1	6
	6 Shifts	.. ..	..	1 19	10
	etc., etc.				

## APPENDIX VI.

*Vide p. 53.*

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Edward Pease in 1801 draws a neat plan of his three gardens (one beyond the other), and attaches an index to it of the fruit trees. The following is a list of " wall trees planted 2 mo. 9, 1801 " :—

Newington Nectarine  
Early Avant Peach  
Violet Native Nectarine  
Vanguard Peach  
Black-heart Cherry  
Moor Park Apricot  
Magnum bonum  
May Duke  
Red Magdalen Peach  
Orleans  
Old Newington Peach  
Orange Apricot  
Parcours de Cour  
Fotheringham Plum  
Noblesse Peach  
White heart Cherry  
Drap d'Or plum  
Winesour Plumb  
Violet Pedrigo  
Imperatrice Plum  
Almond Greengage  
Chaumontel Pear

ESPALIERS  
Standard Almond  
Whealers Russet  
Golden Rennet  
Gold Russet  
Kentish Pippin  
Nonsuch  
Kentish Fillbasket  
Summer Pippin  
Red Juneating  
White ditto  
Ribston Pippin  
Monstrous Rennet  
Mindria Crab  
Nonpareil  
Dutch Codling  
Margill  
Royal Rupert  
Jean Hative  
Violet de Tours  
Catherine  
Cheston Plum

**ESPALEIERS**

La Mirabelle  
 Brignole Plum  
 Monsieur  
 Wentworth  
 Red Magnum  
 Green Magnum  
 Damsun

**STANDARDS**

Barnards Baker  
 Frank Rambour  
 Stripe Beaufin  
 Aromatic Pippin  
 Flowerytown Pippin  
 Dwf. Kentish Pippin  
 Stone Pippin  
 Golden Pearmain  
 Beaufin  
 London Pippin  
 T. Priestman  
 Court of Wick Pippin

**STANDARDS**

Scarlet Crab  
 Fox-whelp  
 George Apple  
 Red and White Calvil  
 Summer Pearmain  
 Summer Queening  
 Silver Pippin  
 La Reinette-grise  
 La haute bonté  
 Wheelers Russet  
 Sharps Russet  
 Holland Pippin  
 Winter Queening  
 Pits Russet  
 John Apple  
 Brussels Apricot  
 White Magdalen Peach  
 Mignonne  
 Italian Peach  
 Montauban  
 Violet Peach  
 Pavie Royale.

Among other trees mentioned in this list of fruit trees planted out of doors are Figs for walls and Mulberry, Medlars and Almonds in the open.

## APPENDIX VII.

*Vide p. 60.*

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### PAPERS RELATING TO THE EMPEROR

ALEXANDER, 1814-1815.

(i.) *A short account* of the commencement of religious impressions on the minds of *Alexander Emperor of Russia* and *Prince Gallitzin*, between whom a great degree of friendship had subsisted for many years.

The Office of Minister of Religion having become vacant, the Emperor was desirous of bestowing it on an individual whom he esteemed, but understanding that the person he had in view was attached to the Bible from principle, he altered his intention, and with some difficulty prevailed on Prince Gallitzin to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to execute his trust with propriety; he therefore sent for the Bishop of the Diocese to ask his advice; the Bishop referred him to a certain book which he entreated him to study, and assured him if he did so faithfully, he would find no difficulty in proceeding rightly in his new situation: this book was the Bible. The Prince made some opposition to the proposal, being prejudiced against the Bible; but in a short time he secretly obtained one, and read it with great attention, the more he read it the better he was satisfied and his understanding became much enlightened. This occurred a short time previous to the entrance of the French Army into Russia: when the account of that event reached Petersburg, it produced great consternation in the Russian Court,

and terror seemed to sit on every countenance, the Prince alone appeared calm and serene, which circumstance caused universal surprise, and was noticed by the Emperor, who was too well assured of the serenity of the attachment of his friend to suppose him capable of being a traitor, or insensible to difficulties which seemed to threaten the ruin of the Empire. He took an opportunity of calling on the Prince and inquired of him how it was that he was so composed when every one else was in dismay ? The Prince replied that he had of late read the Scriptures, and that they had fortified his mind against every danger and given him a firm trust in Divine Help and protection : the Bible was lying on the table and he urged the Emperor to peruse it, believing it would have the same calming influence on his mind as he himself had been favoured to experience : the Emperor was displeased and pushed the Bible with some violence on to the floor : the Prince took it up open as it was and entreated the Emperor to permit him to read the part which was then open ; this was assented to, and the 91st Psalm being read the Emperor was much struck with the appropriate and consoling language it contained.

The Russian Army being about to leave Petersburg, to meet Bonaparte, the Emperor with his Officers went to church as is usual on such occasions : on that part of the service of the Greek Church being read, which is a portion of the Scriptures, the Emperor was greatly surprised to find it to be the 91st Psalm, he apprehended that it was Prince Gallatzin who was with him had desired this, and questioned him on the subject ; the Prince declared that he had not either directly or indirectly had any communion with the person who read the service, since the conversation he had had with the Emperor about the Bible. The Emperor became satisfied that the Scriptures were truly valuable and when in the camp with his army sent for one of the chaplains to read the Bible to him, when to his great astonishment the portion chosen was the 91st Psalm, he asked the clergyman who had told him to read that Psalm ? he replied, God, for when he was told on what account the Emperor had sent for him, he had most earnestly prayed to be instructed, what part of the

Scriptures he should read in order for the spiritual improvement of the Emperor, and that it was from a divine impulse he had read that Psalm. The Emperor now became more and more delighted with the Bible, and his subsequent conduct prov'd the influence that real Religion had on his mind. While he was in the Southern part of Europe he ordered that a woman to whom he had been for some years attach'd, should leave Russia, giving her for a reason, that it was incompatible with religion that he should continue the society of a person who had become a means of great temptation to him, he at the same time granted her a sufficient pension for life. He also made arrangements for the Empress to be introduced to him again on his return to his Capital, with a view to their honourable union, which has since taken place much to their comfort and satisfaction.

(ii.) MINUTE OF THE MEETING FOR SUFFERINGS  
RESPECTING FRIENDS' INTERVIEW WITH  
THE EMPEROR OF RUSSIA.

When the Friends appointed presented the address to the Emperor, he received them with a look of benignity as Friends rather than strangers.

He was evidently desirous of employing the time in conversation on the doctrine and practices of the Society, on which subjects he put many judicious questions, and appeared well satisfied from the answers he received. He inquired whether we suffered from government on account of our religious principles, and seemed to be pleased when informed that we were protected and even favoured, and that tho' still under some suffering on account of tithes &c., they were comparatively light. He inquired whether we were admitted to employments under government, and seemed surprised when told that we were excluded by the Oaths and Tests, remarking however that we were thereby excused from the trouble attending such stations.

Among these interesting topics the general education of the poor, and the Slave Trade, were introduced ; on those subjects he gave proof of possessing the genuine feelings of a Christian. He asked why none of our friends had come into his dominions

on a religious account; and said in an affectionate manner, "If any of them should go into my country on that ground, do not let them wait for an introduction, but come directly to me at Petersburg."

He remarked, on the Friends withdrawing, that he should never forget the opportunity; and, taking them by the hand, said, "I part from you as Friends and brethren." The interview lasted about an hour: it was a memorable one to the Friends who had the privilege of waiting on him; their hearts were warmed by it, and they cannot but desire his preservation in the divine fear, and that a life so valuable may be long continued.

(iii.) T. CLARKSON'S ACCOUNT OF HIS INTERVIEW  
WITH THE EMPEROR OF RUSSIA, AT PARIS.

AN ACCOUNT OF T. C'S. INTERVIEW WITH THE EMPEROR OF  
RUSSIA AT PARIS, ON SATURDAY, 23 SEPTEMBER, 1815.

When I arrived at Paris, the Emperor had just left it to review his armies, on the plains of Vertus, which journey occupied some days.

On his return to Paris I wrote him a letter. I stated in this in substance, that having heard that when he was in London, from the Duke of Gloucester, from Mr. Wilberforce, Sir Robt. Wilson, and from those three good men of the Religious Society of the Quakers, viz Mr. Grillette, Wilkinson, and Allen (to whom he granted an audience for three hours) of the interest which he (the Emperor) had taken in the cause of the unhappy Africans, I had sent him a complete set of my works through the hands of Lady Warren which she delivered to Count Nesselrode, as a small Testimony of the esteem and respect I felt for him on that account but that on a further consideration of the subject I had not felt satisfied with myself, and knowing that he was at Paris (which was comparatively but a small distance) I had determined to go thither in person to thank him for all his efforts in behalf of this injured People, and to implore (should any future opportunity offer) a continuance of his favour towards them.

This letter I carried to the Baroness Krnderer, a Russian Lady of Quality and sat and conversed with her on the subject for nearly an hour. The Baroness is a Lady of the most exemplary



piety. She devotes her time to religion. The Emperor of Russia generally calls upon her every evening at 7 o'clock, to converse on Spiritual subjects.

It was on this account I carried my letter to her, together with one from the Duke of Gloucester to the Emperor, which was intended as an introduction of me to the latter personage. The Baroness assured me that she would deliver them both into his majesty's hands, as soon as she should see him.

In the course of two days I received a message from the Baroness, that the Emperor had received and read both of the letters in her presence and that he was apparently much pleased with them. He desired her to instruct me to thank the Duke of Gloucester for his letter of introduction of me to him; and with respect to my own letter, that part of it gave him peculiar satisfaction, wherein I had mentioned the names of those three good men, whose conversation had so much interested him when in London. He desired her to add, he was then exceedingly occupied but that in a short time he would make an arrangement to see me. On Friday 22nd, of September I received a message from the Lady Krnderer, that the Emperor desired my attendance at her house the next day at 11 in the morning. Accordingly I attended, expecting to find him there; but it appeared that he had sent there one of his domestic servants, to shew me the way to him. This servant I followed closely to the Palais des Bourbons. When arrived there he conducted me through several rooms, and at length left me in a spacious apartment, in which were two or three Prussian Officers, on guard for the day. Here I remained some time, when another of his domestics came up, and desired me to follow him; he led me through three other rooms, into a fourth, in which was a gentleman who said in French, "The Emperor is in the next room, and expects you," and immediately opened the door.

At this time I felt a little embarrassed as to what I should say, but was instantly relieved from this feeling by the affability and condescension of the Emperor. He came to meet me to the very Door. He then took my hand into his own and led me into the room, and immediately broke silence, by addressing me in English. He said (still continuing my hand in his own) that he considered I had done him honour, by coming from England expressly to visit him. He was not in the habit of making compliments; he meant what he said; he should not easily forget my visit; I had only done him justice when I considered

him to be the friend of the poor Africans. He had always been an enemy to the Trade; he had indeed known nothing more of it than other people: he knew only that the Africans were taken from their country against their wills and that they were transported to the colonies of Foreigners, for whom they were made to work under a system commonly reputed cruel; but this was an outrage against nature; and this alone made him a determined enemy to the traffic. But when in after time he had read those books, which furnished him with particulars on the subject, and when he had seen the print of the Slave ship, he felt he should be unworthy of the high station which he held, if he had not done his utmost in all the late political conferences on that subject to wipe away such a pestilence from the face of the earth.

After this he left go of my hand, and we stood talking together face to face; there was not any other person in the Room. I told him I had long ago understood (as I had had the honour of informing him in my letter) that his disposition towards the oppressed Africans had been such as I had now the satisfaction of learning from his own mouth; that this kind disposition towards them was generally known, and duly appreciated by the friends of the cause in England; and that it had given them pleasure beyond measure to find that this injured people had so powerful a Protector and Friend; and that I did not doubt but he (the Emperor), should any future opportunity offer) would continue to advocate their cause. He replied he would never desert it. In the original treaty with France he had taken a very active part in their behalf, but the obstacles were so very great on the part of the French Government, which at that time had great and extravagant colonial systems in prospect, that he found it impossible to realize his wishes. In a period succeeding this, viz. during the congress at Vienna, he had exerted himself again; he had united with the British minister in their favour, and though new and great obstacles had risen up on the part of other nations, concerned in this infamous traffic, he trusted that some farther advantage had been gained then, something like the foundation of a new treaty had been laid there; and at a subsequent period, viz., since his last arrival in Paris, he had again taken up the cause and in conjunction with the British minister, he had been so successful, that France had agreed to give up the remaining term of four years' continuance of the Trade; so that another nation had been added to the list of those who have abandoned the infamous Trade.

I replied that we were all of us sensible that great things had been done, for which we could not be too thankful, and that he (the Emperor) had been a most powerful instrument under Providence in accomplishing them ; but those in England who had been the means of developing and bringing to light the mass of Crime and suffering contained in the Slave Trade, and whose feelings had been more than ordinarily excited on the subject, and which feelings perhaps had led them to be too sanguine in their expectations, had been disappointed (I hoped his majesty would excuse the freedom with which I was going to speak) I then resumed, had been disappointed at finding that the allied Sovereigns at the Congress of Vienna had not proclaimed the Slave Trade to be Piracy ; this would have been a noble declaration, in the face of the whole world, in favour of Justice and Religion, and it would have accorded with their principles as governors, which all of them were obliged to confess in the daily administration of their respective governments, they were all of them obliged to punish, and thus to try to put an end to Robbery and Murder. This was essentially necessary, or their governments could not go on ; but the slave Trade was a complication of Robbery and Murder ; and it was deeply to be lamented in my opinion, under this and every other view of the subject, that such noble Decree had been overlooked.

The Emperor with great condescension admitted the truth of what I had said. He admitted that it would have been more worthy of the Congress to have passed the decree now mentioned ; and moreover that the continuance of the Slave Trade by the Allies was at variance with their principles as governors. But we could not cure great and inveterate evils at once. Besides, the difficulties at Vienna were much greater than I had any notion of. The Decree which I had suggested might have passed if some of the most powerful of the Sovereigns had agreed upon it, and if at the same time they agreed upon it to use force. But the Congress of Vienna consisted of Sovereigns united and in alliance for one great object, the future safety, peace, and Tranquillity of Europe, where harmony was essentially necessary, as far as it could be obtained. This harmony must have been broken, if such a Decree had been persisted in. He trusted that, however, our great object would be finally accomplished, in consequence of what had already taken place. Indeed he did not doubt it. Great progress had already been made. A new nation (France) had come fully into the measure. He did not doubt, from what



he had seen and heard, that Spain and Portugal would follow. If any other exertions were necessary on his part, it was only for us to point them out, and he should attend to our suggestions on the principle of Duty. I might return to England with the assurance that he would never desert the injured Africans. He would never disappoint our hopes, and if I myself as one of the individuals who had laboured in that glorious cause, should be disposed to write to him, I was at liberty so to do : but I must write to him freely, and as a friend acting in union for the same great cause. He added, " I trust we have so laboured in Congress, that the result will be very satisfactory to all Christian people." This last sentence was uttered after a pause, as if it had come out unexpectedly, so that I was at a loss to determine, whether it related to the Slave Trade, or to some arrangements in the Congress at Paris, respecting religious toleration, or any other religious subject.

While I was reflecting upon it, the Emperor turned to another subject, and asked how Mr. Allen, Mr. Wilkinson, and Mr. Grillette were, and where they now were. I replied that the two former were in England, and were well when I last saw them, but that the latter had gone home to America, to the Bosom of his Family.

The Emperor then said, that the two hours conversation which he held with them in London, were among the most agreeable hours which he had spent in England. The religious opportunity which he then had with them had made a very serious impression upon his mind, such an one he believed that he should never forget it. And he could not but have a high regard for the society to which three such good men belonged. With respect to the Society itself, it seemed as if its members (taking in the plainness of Dress and appearance, and the simplicity and yet independence of their manners) approached nearer the primitive Christians than any other people. He might say the same of their Doctrine. The first great doctrine of the influence of the Holy Spirit was the very corner stone of Religion. Here he abruptly asked me if I myself were a Quaker : I replied I was not in name but I hoped in Spirit. I was nine parts out of ten of their way of thinking. They had been fellow-labourers with me in our great cause, and the more I had known, the more I had loved them. The Emperor (putting his hand to his breast) said, " I embrace them more than any other people, I consider myself as one of them." I told him that as he had such a predilection for the Quakers, I could furnish him with one or two anecdotes which I

had no doubt would please him to hear ; but more particularly if he had not heard them before. His predecessor, Peter the Great, had professed an attachment to the Quakers, similar to what he had just expressed. He was acquainted with the great Wm. Penn, and others of the first founders of the Society, and when he worked in the Dockyards at Deptford, in order to learn practically the rudiments of naval architecture, he frequently attended the Quaker's meeting house there, where he conducted himself with all due Solemnity and Decorum. The Emperor said he had heard this anecdote before. I said that with his permission I would relate another. This same Peter the Great, about sixteen years after he had left England, went with an army to Frederickstadt. On his arrival there one of his first Questions was whether there were any of those good men the Quakers in the place ; and being told there was, he signified his intention of attending one of their meetings. He accordingly attended accompanied by his suite. He heard the discourse which followed with great attention and interest, and bestowed his commendations upon it. He (the Emperor) might remember this was precisely his own case, when he attended the Quakers' Meeting house in St. Martin's Lane, so that he had probably, without knowing it, trodden in the footsteps of his great predecessor.

The Emperor thanked me for this anecdote, which was new to him, and said he could not follow a better example than Peter the Great, and desired to follow him in whatever he had done that was good. He then asked me if Mr. Wilkinson were of any profession. I replied Mr. Wilkinson was a minister of the gospel and devoted himself to his religious profession, but Mr. Allen was in trade, but he spent his time usually in doing good. Here I could not resist the impulse I felt to do justice to the character of my friend, by an eulogium which however high it might appear it did not exceed the bounds of truth ; after which I said that of the many objects which occupied Mr. Allen's attention that of forming public schools was among the foremost ; and that I knew he wished similar establishments might be formed in his (the Emperor's) Dominions.

He replied abruptly that he supposed I knew that there were schools in Russia. But perhaps they were not on so improved a plan as those in England.

I answered him by saying the Difference laid there. I then said a few words on the mechanism of the English schools, and

that in consequence of the great number of Boys, which one master could teach, education became cheap; so as to be even within the reach of the Poor.

I then enlarged on the benefit of education. I observed that his own empire was great and powerful but what would it be if his subjects were improved by a wise and universal education? his empire would be more powerful, more happy, and more permanent. Nothing would so much contribute to make his subjects useful, virtuous, and happy, as an acquaintance with the Truths of the Gospel, and education, in as much as it taught them to read, was one of the outward means of enabling them to know these Truths. In this point of view, these schools were of inestimable value.

He replied that there was no sure means of foundation for Peace, order, and happiness among men but the Christian Religion, and added "that is quite as necessary for Kings as for people."

I then informed him that Allen and those who laboured with him on this subject were not labouring for a private and partial good. Their views extended to the whole world, and for this purpose they were educating foreigners of different nations to qualify them to carry the British system of Education into the Countries to which they severally belonged. They had lately educated one from Denmark, and another from France, and they would be very glad to educate one from Russia with the same design.

On hearing this the Emperor seemed well pleased and said "you may be sure that I should be glad to promote the system in Russia."

He said he was sorry to take his leave of me so soon, but he had more engagements than he feared he could perform while he staid in Paris. He added, "remember me kindly to Mr. Allen and his good friends the Quakers, and tell Mr. Allen that I wish him to write to me on the subjects of his schools. He may depend upon my countenance in Russia. He then took hold of my hand again and said, "my best wishes accompany you to England, and if I can at any time, be useful to the cause of the poor Africans, you may always have my services by writing me a letter."

## APPENDIX VIII.

*Vide p. 83.*

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### GROWTH OF THE PORT OF MIDDLESBROUGH.

1805. Meeting held at Stockton for considering the improvement of the River Tees.
- 1808-1828. Acts obtained by the Tees Navigation Company to shorten the channel from Stockton to the Tees.
1828. Act for a railway extension from Stockton to Middlesbrough for shipping coals nearer the sea and in deeper water.
1829. The Middlesbrough Estate purchased by :—  
Edward Pease, of Darlington.  
Joseph Pease, of Darlington.  
Thomas Richardson, of Great Ayton.  
Henry Birkbeck, of Norwich.  
Francis Gibson, of Saffron Walden.  
Simon Martin, of Norwich.
1830. The first house built at Middlesbrough by George Chapman [an old farmhouse was there already, belonging to the Parringtons].
1831. The Railway opened to Middlesbrough. Population, 154.
1832. The ship *Sunniside* loaded the first cargo of coals at Middlesbrough.
1834. The first steamer on the Tees, *The Majestic*, commenced running between Middlesbrough and London.

- 1841. Population 5,463.
- 1842. The first dock (eleven acres) built.
- 1851. The first train of Eston Cleveland Iron Stone loaded to be smelted at Witton Park Works, near Bishop Auckland. Population, 7,631.
- 1852. The Tees placed under a Commission.
- 1853. Middlesbrough Incorporated. Middlesbrough and Guisbrough Railway opened. Rail connection completed between the Ironstone Mines of Cleveland and the Durham Coal Field.
- 1854. Ironstone shipped from the Tees to the Tyne.
- 1861. Population, 18,892.
- 1871. Population, 39,284.
- 1881. Population, 55,288.
- 1891. Population, 75,516.



## APPENDIX IX.

*Vide p. 97.*

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In connection with the commencement of the first railway, and starting No. 1 Locomotive, the following is a quaint letter giving the history from a labourer's point of view :

To henry Pease esq.—in 1822 thomas Law Robert Peacock james Wade edward Bainbridge and Robert Metcalfe myself comence making the line from stockton to shildon we started off below Earlynook I continued on with them untill a disunt relation on mine took a contract from whiley hill to heighton lane it came on wet on friday night and rained all day saturday Myers flat batery was a 4 foot metal on monday morning battery went down and blow pete earth mountain high company men was many week levying (? leveling) as we were going through codling cut there was a slide came down and broke both my legs and collar bone old Mr fothergill was company docter and he attended me at 8 week end I was out then and upon works but was not able to work at that time I was ganner for my cousin when I was weary of standing I sat down and could look after the men the company aloud 2d a yard premen money he never could get out a thousand yards untill he engaged me he used to work hard himself I told him if it would not pay him to let the working alone and look after men job was good for nothing well he said I cannot help I must be working he said I wish you would look after men I said I will but I must have some money we started off at monday morning after pay I begun to lie men on there was a certain man from Hayselby he used

some ill discourse to me I ask him to come this way we could do without such men as him I payed him off it then made all the other men take notice of what I said company payed every fortnight at fridays Mr Dixon was a second engine here from stockton to heighton lane Mr Story was a second ingen here from heighton lane to shildon Mr Stephenson (*i.e.* Geo. Stephenson) was the head ingine here over the whole line the first fortnight that I comenced gannnership we got 2 thousand yards that first fortnight I dare say you have your books to fore that explain that ours was the last cut but of being finished Robert Hutchinson contractor was 2 days after us they had a deal of rock to go through between timpasters and thickley. No. 1 came to heighton lane by road we had to get her on the way when we got her on the way we pump water into her we sent John taylor for a lantern and candle to acliffe when we done that I thought I would have my pipe it was a very warm day though it been back end of the year I took me pipe glass and let me pipe I thoubgt to myself I would try to put fire to Jimmy ockam it blaaze away well the fire going rapidly lantern and candle was to no use so No. 1 fire was put to her on line by the pour of the sun 8 waggons was as many she could trail Mr. Dixons contractor and labours on the open out day dine at the three tuns Darlington James Stephenson and Wm. creed firemen and James Stephenson engine driver Robert Morrer did not come for a month or two after line was open out when Manchester and liverpool line was open out Wm Creed whent to run Mr Hackforth engine and he never came down here more when No 1 Engine was put on to yon Mount afront the station \* there was a great deal discushion about her I could condicked them in many words but I thought it was not my place to do so she all in a original state excepting the tender it was a water barrel put on to top on an end on a muck waggon and she travled as nigh as I can tell for 2 years before she got a proper tender I left the railway and whent to old Mr Listers I was 20 years under him and then he died and the shop stood for a year and then I

\* No. 1. Locomotive now stands on the North Eastern Railway Co's. platform at Darlington, it formerly stood outside the Darlington North Road Station on a pedestal.

went to Mr Kitching Esq I was ther a year and then James Lister started and I went back to him I was 3 year with him and he died and then Mr Harris Esq took the shop for 15 years I was 7 year with Mr Harris Esq that makes me 30 years at that shop and a year with Mr Kitching Esq that make me 31 year of that branch thomas Sumerson was the manager man for Mr Harris esq should you fall in with Thomas sumerson I belive that you find all right what I said I am now in my 77 years

I remain yours truly

ROBERT METCALF

11 church st

Darlington

## APPENDIX X.

*Vide p. 109.*

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In the old days before tailors had shops in the provinces it was the custom among country people to buy the materials and have a tailor in the house till he made the suits required. The following may be of interest, as showing what went to make a quaker coat for Edward Pease in the year of grace 1809 :—

3½	Sup. fine	5	Metal Buttons
3½	Calico	7½	Dozen Silk
¾	Black hold	3	Dozen Twist
¼	Padding	3	Oz. Thread
¾	Fustion	4	Kntts. Tape
¾	Shalloon	12	Large Modes
½	Canvass	24	Small Modes
¼	Facing	1½	Nail (vd-s) ?
¾	Buckm.		



SAMUEL CAPPER.  
From the original silhouette by S. Metford.



## APPENDIX XI.

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### DR. JOHNSON'S ATTITUDE TOWARDS QUAKERS.

I received this year from Mr. David Richardson, of Newcastle-on-Tyne, the following curious account of a conversation between Dr. Johnson and Mrs. Knowles, which he discovered amongst some old family papers, left by George Richardson (b. 1773). Since this came into my hands I have seen another version of this contention published in "The Lloyds of Birmingham" from which it appears that the Miss Harry, the object of the Doctor's uncharitable denunciation, was acting as governess at "Farm" to the Lloyd family. The version in "The Lloyds of Birmingham" is taken from the *Gentleman's Magazine* for June, 1791. That supplied me by Mr. D. Richardson is sufficiently interesting in where it differs from and where it confirms the earlier published one as to deserve attention.

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### EXTRACT OF A LETTER FROM MISS SEWARD TO MR. BOSWELL ON THE SUBJECT OF DR. JOHNSON.

You ask me for the minutes I once made of a certain conversation which passed at Mrs Ditty's in a literary party and in which Dr. Johnson and Mrs Knowles disputed so earnestly. As you seem to have an idea of inserting this dispute in your future meditated work (the Life of Johnson), it is necessary that something should be known concerning the young person who was the subject of it.

Miss Jenny Harry was (for she is no more) the daughter of a rich planter in the West Indies. He sent her over to England, to



receive her education in the house of his friend Mr. —, where the ingenuous Quaker lady, Mrs. Knowles, was frequently a visitor. He affected wit, was perpetually rallying Mrs. Knowles on the subject of her Quaker principles in the presence of this young, gentle and ingenuous Miss Harry, who, at the age of eighteen, had received what is called a proper and polite education, without being much instructed in the nature of grounds of her religious belief. Mrs. Knowles was often led into a serious defence of her devotional opinions upon these visits at Barn-Elms. You know with what clear and graceful eloquence she speaks on every subject. Her antagonists were shallow Theologists and opposed only idle and pointless raillery to deep and long studied reasoning on the precepts of Scripture, delivered in persuasive accent and harmonious language. Without any design of making a proselyte she gained one. Miss Harry grew very serious, and meditated perpetually on all which had dropped from the lips of her Quaker friend, till it appeared to her that Quakerism was true Christianity. Believing this she thought it her duty to join, at every hazard of worldly interest, that class of worshippers. On declaring these sentiments several ingenious clergymen were employed to talk and argue with her—but we all know the force of first impressions in Theology, and Mrs. Knowles' arguments were the first she had listened to on this important theme. This young lady was reasoned with and threatened in vain—she persisted in resigning her splendid expectations for what appeared to her the path of duty. Her father, on being informed of her changing principles, informed her that she might choose between an hundred thousand pounds and his favour if she continued a Churchwoman, or two thousand pounds and his renunciation if she embraced the Quaker tenets. She lamented her father's displeasure, but thanked him for the pecuniary alternative, assuring him that it included all her wishes in point of fortune. She soon after left her guardian's house and boarded with Mrs. Knowles, to whom she often observed that Dr. Johnson's displeasure (whom she had often seen at her guardian's house and who had always been fond of her) was amongst the greatest mortifications of her new situation, and once she came home in tears and told her friend she had met Dr. Johnson in the street and ventured to ask how he did, but that he would not deign to answer her, but passed scornfully on. She added "You are to meet soon in a literary party, plead for me." You remember all our dining together at Mr. Ditty's and the conversation after dinner, which began with Mrs. Knowles



saying, "I am to intreat thy indulgence, Dr., towards a gentle female to whom thou usest to be kind and who is unhappy in the loss of that kindness. Jenny Harry weeps at the consciousness that thou wilt not speak to her." "Madam, I hate the odious wench and desire that you will not talk to me about her." "Yet what is her crime, Dr.?" "Apostacy, Madam—apostacy from the community in which she was educated." "Surely, Dr., the quitting one community for another cannot in itself be a crime if it is done from motives of conscience. Hadst thou been educated in the Romish Church I must suppose thou wouldst have abjured its errors and that there must have been merit in the abjuration." "Madam, if I had been educated in the Romish Church, I believe I should have questioned my right to quit the religion of my forefathers: well, therefore may I hate the arrogance of a young wench who sets herself up for a gauge of Theological points, and deserts the religion in whose bosom she was nurtured." "I hope she has not done so. I hope the name of Christian is not denied to the sect." "If the name is not, madam, the common-sense is." "I will not dispute that point with thee, it would carry us too far. Suppose it granted that, in the eyes of a simple girl, the weaker arguments appeared the strongest, her want of better judgment demands thy pity, not thy anger." "Madam, it *has* my anger, and always will have it." "Consider, Doctor! she must be sincere, consider what a noble fortune she has sacrificed." "Madam, madam, I have ever taught myself to consider that the association of folly cannot extenuate guilt." "Ah, Doctor! can we suppose the Deity will not pardon a defect in judgment (if such it should prove) in the breast, where the desire of serving Him according to its desire, in Spirit and in Truth, has been a preferable consideration to that of worldly interest." "Madam, I pretend not to set bounds to the mercy of the Deity, but I hate the wench and shall ever hate her; I hate all impudence, but the impudence of a chit's apostacy I nauseate." "Alas, Doctor, Jenny is the most timid creature breathing, she trembles to have offended her parent, though so far removed from his presence; she grieves to have offended her guardian, and perhaps she grieves yet more to have offended Dr. Johnson whom she loved, admired and honoured." "Why then, madam, did she not consult the man she pretends to love, admire and honour, upon her new-fangled scruples? If she had looked up to that man with any part of that respect she professes she would have supposed his ability to judge of fit and right, at least equal to that

of a raw wench just out of her primer." " Ah, Doctor ! remember it was not among the wise and learned that Christ selected his disciples. Jenny thinks Dr. Johnson great and good, but she also thinks the Gospel demands a simpler form of worship than that of the Established Church ; and that it is not in wit and elegance to supersede the force of what appears to her a plain and regular system, which cancels all typical and mysterious ceremonies as fruitless and idolatrous and asks only simple obedience and the homage of a devout heart." " The homage of a fool's head you should have said, Madam, if you will persist me about this ridiculous wench." " Suppose her ridiculous, she has been religious and sincere, will the gate of heaven be shut to ardent and well-meaning folly, whose first consideration has been that of apprehended duty ? " " Pho ! pho ! who says it will, madam ? " " Then if Heaven does not shut its gate shall man shut his heart ? If the Deity accept the homage of such as sincerely serve Him under every form of worship, Dr. Johnson and this little humble girl will, it is to be hoped, meet in a Blessed Eternity, whither earthly animosities must not be carried." " Madam, I am not fond of meeting fools anywhere, they are detestable company, and while it is in my power to avoid conversing with them I shall certainly exert that power ; and so you may tell the odious wench whom you have persuaded to believe herself a saint, and whom soon you will, I suppose, convert into a preacher : but I will take care she does not preach to me." The loud and angry tone in which he thundered out these replies to his calm but able antagonist frightened us all except yourself, who gently, not sarcastically, smiled at Injustice. I remember you whispered me, " I never saw this mighty Lion so chafed before."

## APPENDIX XII.

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### QUAKERIETIES FOR 1838.

BY AN EMBRYO HARVESTMAN.

1. [*Joseph John Gurney.*]  
Joseph John, Joseph John  
Thou *sine qua non*.  
Of a certain religious Society;  
Thy bolts thou has hurl'd  
At a sceptical world,  
And won what thou loved—notoriety.  
Joseph John,  
And won what thou loved—notoriety.
2. [*Samuel Tuke.*]  
Sam T . . . , Sammy T . . .  
I have read thy rebuke  
Of Wilkinson's strange resignation,  
And I own thou hast track'd,  
With astonishing tact,  
The cause of his alienation,  
Sam T,  
The cause of his alienation.
3. [*James Backhouse*]  
James B . . . . James B . . . .  
Dispensations\* still rack us,  
And many their birthrights have sold.  
Yet we count it no loss  
To get rid of the dross  
While we keep all the purified gold,  
James B,  
etc.

\* Dissentings.



9. Ann Grace, Nanny Grace,  
 Thou art out of thy place  
 In the high ministerial ranks.  
 Thy cicero resign  
 For retailing *whine*  
 And the meeting will vote thee their thanks,  
 etc.
10. *[A sea captain.]*  
 Billy Moyse, Billy Moyse,  
 Thou dost make a great noise,  
 But I fear thou art out of thy track !  
 Be a little more brief,  
 And just take in a reef  
 Or the next squall may take thee aback.  
 etc.
11. Luke Howard, Luke Howard  
 Why fretful and froward ?  
 Why leave us ? We miss thee and thine now  
 And then, what is worse,  
 We miss thy long purse,  
 For Friends have an eye to the rhino !  
 etc.
12. And Crewdson ! *Tu Brute !*  
 Is it fame ? is it duty ?  
 That calls thee thus strangely away ?  
 If the body's unsound,  
 Thou shouldst comfort the wound  
 And not leave it all to decay,  
 etc.
13. Clare Smith, John Clare Smith,  
 There's a vast deal of pith  
 In the riches that fall from thy tongue.  
 Thy satire is keen  
 Yet thy kind heart I ween  
 Would wound neither aged or young—  
 Clare Smith, etc.

14. Joseph Gillet attend  
 How dost thou as a friend,  
 Embossed in broad brim and straight coat,  
     Like an orthodox saint  
     Suffer church rate distraint  
 Yet give to the church men thy vote ?  
                                     Eh, Joseph, etc.

15. Billy Jones, Billy Jones  
 In thy plain simple tones,  
 Much of true human kindness is blended,  
     And though some may smile  
     At too humble a style  
 We all own them sweetly intended,  
                                     etc.

16. Joseph Price, Joseph Price,  
 Thou are mighty precise,  
 Methought t' other night in a dream  
     That thou really walked,  
     Slept, ate, drank, and talked,  
 And prayed every Sunday by steam.  
                                     etc.

17. Gawen Ball, Gawen Ball,  
 When delinquencies pall,  
 The heads of our grave orthodox,  
     Who like thee, can extend  
     The advice of a Friend  
 To the sons and the daughters of Fox ?  
                                     etc.

18. Harry Bath, Harry Bath,  
 The wild weary path  
 Of life thou hast happily trod,  
     Thou has opened thy door  
     To the child of the poor,  
 And given thy talents to God,  
                                     etc.

19. Ikey Brown, Ikey Brown,  
Relinquish that frown,  
And teach thy young heroes more suavity;  
Boys cannot forever  
Be straining the liver  
In proving the centre of gravity,  
etc.
20. Bob Eaton, Bob Eaton,  
Thou hast a fine seat on  
Fair Cambria's Halcyon shore.  
How I wish I could play  
At " I promise to pay "  
I would build such a fine Bryn-y-mor !  
etc.
21. Jim Gilpin, Jim Gilpin,  
My muse must be limping  
If ever she leaves thee astern.  
When some heresy brews  
Thou wilt gather the news  
And spin us a glorious yarn !  
etc.
22. John Bailey, John Bailey,  
Thou'rt going it gaily !  
But mind ! keep thy weather eye open !  
For wedlock grows stale  
Like a bottle of ale,  
And brides will in time begin moping !  
etc.
23. John Bell, Johnny Bell,  
The system works well  
Though bitter as gall to the pill.  
The mixture and lotion  
They favour devotion  
If they bring but the grist to the mill,  
etc.

24. Billy Hughes, Billy Hughes,  
Mind thy P's and thy Q's,  
And give the dear ladies no quarter !  
    We are some of us winning  
    The good by our linen,  
And some by the pestal and mortar,  
etc.

25. I've Huntley, I've Huntley,  
They've treated thee bluntly,  
Yet, sometimes these trials are given  
    To gather poor mortals  
    From flattery's portals  
And bind them the closer to Heaven,  
etc.

26. Hail ! Hail to thee Peace !  
Little Jonathan Rees  
Thou *multum in parvo* displayed  
    Although rather little  
    A hero of metal  
And quite an ironical blade !  
    Friend Jonathan  
Quite an ironical blade.

27. Joel Lean, Joel Lean,  
All acknowledge thy sheen  
Yes, *nemine contradicenti*  
    And many an urchin  
    Hath learnt from thy birching  
The force of his *as in presenti*,  
etc., etc.

[? Redland,]

28. Ikey Redwood, thy fame  
Often makes us exclaim



*O quantum mutatus ab illo !*  
There's nothing like leather  
For holding together  
And making a man of a fellow,  
Ikey Redwood,  
And making a man of a fellow.

In the printed pamphlet no names were given—only initials, though the names of well known friends were easy enough to insert.

## APPENDIX XIII.

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### EXTRACTS FROM A LETTER FROM EDWARD PEASE, WRITTEN FROM MINDEN, AUGUST 15TH, 1842.

Minden 8 Mo. 15, 1842.

My dearly Lov'd Jane and Joseph,

From landing at Ostend on the morn'g of 4 day to reaching this place on 7 day at 11, we had close and hot travelling, the distance about 360 miles and such is the size of continental kingdoms in this part of the world we were in 3 or 4 of them or close on the borders of them.\* Hanover we were very near, and shall pass through a part of it on our route from this place to Pyrmonst which I expect will be on 6 day, it was your dear Uncles desire to have been at meeting there yesterday, instead of this place, but with all our exertions and Styleish travelling in an old Lumbering carriage with 3 and often 4 horses we could not reach Pyrmonst. We passed thro' or into many interesting cities, celebrated in history for its seiges, fortifications, fine churches, pictures or the residences of the learned in bygone days—I mean Bruges, Leige, Aix la Chapelle, Brussels, Cologne, but so quick a transit left us no time to explore them or their beauties, there was either in their curiously built antique houses standing with their Gables to the street with ancient inscriptions and in some cases a great deal of fantastic carveing on them much to admire or attract attention, many a door, doorstead, window head or house corner I should have wished

\* Belgium, Prussia, Hanover, and in Bonapartes time, this Westphalia was his Brothers Kingdom.

I could possess to send to enrich your Uncle Gibson's assemblage, and I have told Augustus M, if he sees such pulled down to see if he can make any purchases and send in a Wool pack to Engld. Many fine ancient churches were attractive *en passant*, often in a style of architecture quite difnt to that class of buildings in this country. We saw the most of by hiring a voitrine and driveing about for an hour or more, on a hot evening, to use your Aunt Backhouse's expression, a heat of 84 kept us mopping our faces.

We had very little of paved road, such as you feel so tiresome in France, nearly all is completely Macadamized, and kept in excellent order, a fine breadth, always margined with trees, interminable avenues of Lombardy poplars similar in magnitude but taller than those near the Mill. One German mile is equal to 5 English, and at every quarter mile there is a large solid well cut stone rather Urn-shaped marked  $\frac{1}{4} \frac{1}{4} \frac{1}{4}$ , and spaced between the quarters there are well painted division posts devidg. each mile into one hundred, so at the end of the first milę the mark is 1 : 01 : 02 : till the centimes are passed, and at each 1 mile end (5 of ours) is a pedestal, on which the spread Eagle is well cut and painted black. Poplars are not the universal margin of the road in some places miles of Mountain ash make it look as far as the eye can see as if lined with scarlet, in others miles of cherry trees, plums and Apples, fully loaded (the two latter) apples 9d. p. Bushl. The trees are planted on the turnpike road and not in hedgerow, the fruit goes to the magistrates or commissioners.

The cultivation of the country is good, being in many places in innumerable small patches, growing many descriptions of plants we seldom see cultivated, flax, hemp, Buckwheat, and Gardiners' seeds. Some endless fields of potatoes, they seem much more cultivated than with us, to make Brandy from,—a sad purpose for such an invaluable root. Some land is cultivated with the Sugar beet, but that trade is said to be declineing, sugar is so very low, 4½d. to 5d.p. lb. for good lump sugar. The Wheat is completely gathered in, but I should suppose millions of acres of Oats and Barley, generally dead ripe not cut—some districts are all pasture

land, and I am surprizd to see all so verdant, no parched appearance altho the heat seems great, it is now 4 OClock, and a grateful breeze comes into the room, yet 82 is the temperature in a shady part where no sun has been since mornng—fine large windows fully open and dear John writg by me, and also without his coat—We have not seen much of this town, but it is the oldest looking place I was ever in, the houses some very large and high, nearly all stand with the Gable to the street and being full of windows to the very top with curious immagery and carving have a singular effect—the town is walled, many ditches and bridges, I think we came through 5 archways of town walls and before we reached this Inn; the people are very civil, the beds little low things are good and clean, the house moderately so, the table d'hôte good not excelling what I have seen, we were upwards 20 to day, but as they all spoke German we formed no acquaintance with any one, there was an intelligible civility towards us and that was all—this house is situate in a narrow street, but the rooms are lofty and commodious, opposite to it is a wide Gateway which from day break to breakfast time was occupied most annoyingly to me, 3 or 4 men and 1 woman were thrashing in it with a discription of flail very difnt to that in use with us, and from the swingeing end of it being a peice of board about 3 inches broad, and beating the grain in unison, as boiler makers strike in unison makes a very sleep destroying noise—we are not far from the margin of the Weiser, it is a very fine river, yet after seeing the Rhine seems unimportant, it seems about twice the breadth of the Thames at London bridge, but not navigable for such large vessels, the views from the bridge looking to the vast woods of Westphalia are fine—but we see no large timber trees any where tis probable the extreme cold of their winters which seems to prevent their having Laurels Rhododendrons etc may be unfriendly to timber—Common fruit seems plentiful, some Grapes and immense melons have been noticed by us—having endeavor my precious Grandchildren to give you an outline of what eyes have seen, and mind has thought on some points, I would hope you have some interest in your beloved Uncles mission

and I wish that interest to increase, so I will give you a general view of our proceedings the kind and invaluable helper Augustus Mundick who met us at Cologne is so essential to us, I know not how we could have got on without him, is our interpreter, he speaks English with fluency and correctness, and answers your uncles purpose in meetings and families admirably.

We meet with a kind and welcome reception from all friends as their cheerful countenances indicate, and their expressions through our interpreter, but it is disappointing beyond what you can conceive to be in companies and unable to express a word—I hope my dear children you will keep and increase your German, that when you make the tour of the Rhine you may not experience the want we feel; who knows but it may be your or one of your Lots to come on an errand similar to your dear Uncles who I believe has daily a reward of heavenly peace, a peace which I desire above all things concerning you, and in order to your gaining this inestimable treasure let me entreat you my dearly loved Ones to be obedient to the witness for truth in your own bosoms, it is no other than the blessed influence of the spirit of our Lord it may and will point out to you things contrary to your own wills, but this taking up the daily cross and daily watching unto prayer will crown you with peace here and win for you the eternal heavenly Crown—May you loved Jane and Joseph keep this holy highway in view—Your dear Uncle who proposes to write my dear Sophia is well and I think I have not seen him (John Pease) look clearer or better, his soup and 2 large glasses of wine to dinner appears to suit him well, and though our table d'hôte here to which about 20 sit down has some delicacies of continental cookery, yet I think our preference to a joint, a pudding and a tart continues.

Our meeting on first day was agreeably held about 30 present, and Augustus always performed his interpreting well—in the afternoon we had a solid good number present not members—Yesterday morning commenced the family visits, we got through 7—this morning we went to a 9 O'clock meeting at Edenhausen 5 members and about 10 not members assembled—we had aimed to miss the heat of the day, and perhaps

it will be hotter this aft'noon, but the very Gale was hot, and the thermor. on the carg. seat, it was an unopen one, was 109—that garments next the back felt like sticking plaster!

On my coming to this house I thought the head waiter looked on me with much complasence, and after a while enquired of August why I have not brought my Sister (E F) taking me for S. Gurney—Elizabeth Fry is considered to have been an instrument of great good here—there being no poor Laws cases of neglect and distress were not wanting, she established a visiting Ladies committee, and now that the tenderness of some, and such committees becoming fashionable, they are very much spread in the country—We look to going to a small meetg tomoro (4 day) mornng and hope we so conclude the visit to families here as to able to leave for Pymont on 5 day noon—frds here seem now settled and I hope generally making a livelihood which was not the case at one time and they seemed on the point of emigrating to America, but this we have not heard named, there are 3 or 4 large families of Childn—The females who I think generally are extraordinary ordinary looking, wear curious dresses, I mean the bourgeois, and farmers wives, a full crimson skirt or peticoat, with a blue apron before, the front and waste of some tasteful embroidered work, set thick with gilt buttons or similar ornaments, the cap like black cloth fits the head close, some gay needle work on it with floating Scarlet Ribbons from each side of it whilst its plain forehead part is *arched* over the eye brows, and a pique or pointed peice ending in quite sharp point comes down between the eyes—the hair much in quantity is often beautifully platted—the arms are bare to the elbows—this an attempt at a description, and if I describe the frds house we were at this forenoon in may be considered the model only differing in size of the general farms of the Country,—the entrance is large enough to take in and conveniently hold an 8 horse waggon—it is one large barn 54 feet wide 81 feet long, on each side, are the domicile of horses, Cows, pigs and Goats, above them the nests, and roosts of fowls and pigeons, ducks and Geese enjoying the lower story—towards the far end but not fenced of is the pump scullery etc and then fenced of

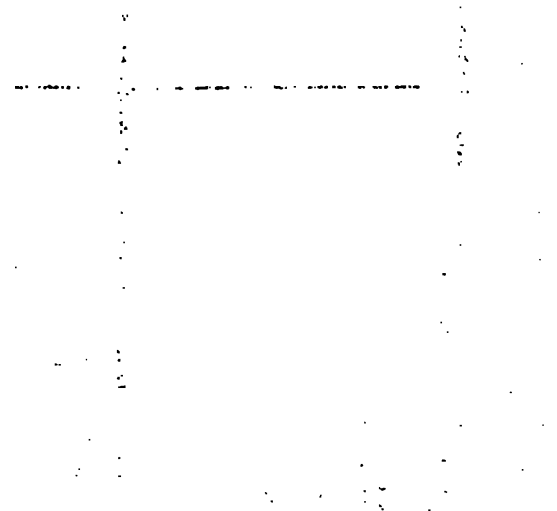
with windows on one side looking into this Ark and on the other side looking into the Garden, is the other end of the barn—A neat little meetg house was near, and good Counsel was handed, to the few, the females were remarkable figures I will not venture to describe their appearance.

We have some fears of getting along from Pymont to Cologne, as we understand the King of Prussia has order 70 horses to be ready here on 2d day next on his Route to review 54,000 of his army at Cologne next week.









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